The LUTHERAN

HOUSEHOLD OF FAITH

Christians of many lands work together

PACIFIC LU
SEMINARY
THEOLOGICAL

Vol. 43, No. 44

AUGUST 2, 1961

A Shining Light

SUNDAY CHURCH SCHOOL was getting underway in a congregation in central Illinois when the pastor took me into the junior department for a visit.

The teacher asked, "Who would like to select the first hymn this morning?"

A little girl raised her hand and suggested, "I'd like to sing *Let My Little Light Shine.*"

Lustily the group sang the hymn.

After we left the room, the pastor told me the little girl who suggested the hymn was blind . . .

Her light did shine that morning!

In fact, it was a beacon, shining right into my heart, making me ashamed of my faltering witness, making me ask the Lord to stir me up to a more faithful witness to his love.

—RICHARD L. PETERMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Joseph Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Queen Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Church in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

he St. Louis Situation
By R. L. Peterman 11

.. And in Indianapolis
By Betty Furst 14

he Day the
astor Came
By Richard W. Solberg 19

he Devil Is Real
By Robert P. Roth 22

hurch in the News - - 4
Vashington - - - - 10

lews in the Churches:
anada - - - - - - - 38
entral States - - - - - 39
elaware - - - - - - - 45
orida - - - - - - - 37
elandic - - - - - - - 38
ew York City - - - - - 41
a.: Gettysburg - - - - 42
a.: Harrisburg - - - - - 41
a.: Lancaster - - - - - 47
a.: Norristown - - - - - 44
a.: Philadelphia - - - - 43
a.: Pittsburgh - - - - - 42
Vest Virginia - - - - - 39

Mission Pastors
Meet at Thiel - - - - 40
ive Make a Family - - 28
Vorship Notebook - - 30
ersonal Problem Clinic - 32
uide to Bible Study - 33
ooks - - - - - - - 35
n Conclusion - - - - 50

THIS WEEK . . .

● A CASE STUDY, describing concretely what is being done in a specific situation, is usually more helpful than a theoretical discussion of general principles. This week we have two case studies on meeting problems of the city church . . .

● IN ST. LOUIS there are numerous congregations trying to meet the needs of changing neighborhoods. Richard L. Peterman describes one of these, Reen Memorial (*see "The St. Louis situation"*). Pastor Peterman has been stewardship secretary of the Illinois Synod, was called recently to Lutheran Laymen's Movement staff.

● IN INDIANAPOLIS a concerted effort by the Indiana Synod, ULC Board of American Missions, and St. Mark's Church is being made to halt the erosion of a once-strong congregation in a changing neighborhood (*see "And in Indianapolis"*). Mrs. Furst has been a social worker and is making extensive study of city church situations.

● IMPORTANT BOOK published in May is *God and Caesar in East Germany*, a thoroughly competent history of the church in the Russian zone in Germany since World War II. It's by a professor of history at Augustana College, Sioux Falls, South Dakota, Dr. Richard Solberg. This week we have Dr. Solberg's story (*"The day the pastor came"*), the translation of a letter from a Lutheran woman in Siberia, describing the survival of faith among people cut off from their church.

● WE KNOW more about what the Devil does than about what he is. Dr. Roth enlightens us further on both questions (*"The devil is real"*).

● COVER PICTURE is from a film produced by the National Council of Churches, documenting the growth in international Christian co-operation. The film shows medical institutions in India and Thailand where Christians from many lands work and serve side by side.

THE CHURCH IN THE NEWS

House stymies school aid

The baby went out with the bath as the House of Representatives' Rules Committee voted 8-7 this month to table all school-aid legislation. The action followed a legislative tangle caused when supporters of Federal loans to parochial schools insisted that their measures be acted upon before any general school-aid program was adopted.

Probably lost through the action were three measures. The first was the Kennedy administration's original bill to provide nearly $3 billion aid to public schools for building and teachers' salaries. With it went an expanded National Defense Education Act, which would have provided long-term loans at low interest rates to church schools for building. Also tabled was a plan to aid colleges.

Key vote in the tabling came from Rep. James J. Delaney, (D.-N.Y.), a Roman Catholic who had declared that he would approve only measures that granted aid without distinction to both public and parochial schools. He said it was "discriminatory" to treat aid to church schools differently from aid to public schools.

President Kennedy told his news conference he would use pressure to get some school aid funds from Congress. Senate Majority Leader Mike Mansfield (D.-Mont.) said the Senate "had its own responsibility" and "would go right ahead and try to pass an education bill providing aid for classroom construction for private schools." House Speaker Sam Rayburn (D.-Tex.) said "so much religion has been thrown in" to the education bills that passage of any would be difficult.

Church schools criticized

Canada faced some school problems of its own. In French-speaking Quebec leading citizens and even some members of the Roman Catholic clergy have turned against the "public schools" which are operated by the Roman Catholic hierarchy, said an article in July *Harper's* by Miriam Chapin. The church-operated school system has an outmoded curriculum and inadequate teachers, she reported. Its textbooks are "so soaked in Catholicism that even problems in arithmetic add numbers of angels or lay out building plans for churches." Roman Catholic dogma is taught.

Moves are under way to set up a state Ministry of Education to regulate standards for the schools and to end religious requirements for entrance, the article says. Because of Roman Catholic political power, the provincial government says it "reveres" the confessional school and "abhors the neutral school like the public school in the United States," Miss Chapin says, but change is on its way.

"It is curious that many Americans were worried lest a Catholic President might facilitate Catholic control of American schools, while in next-door Quebec anticlericals who are themselves Catholics in good standing are trying to put laymen in charge of theirs," the article remarks.

HISTORIC MOMENT occurs during ULC Executive Board meeting as Secretary George F. Harkins prepares to affix seal to Agreement of Consolidation which assures next year's big Lutheran merger. Seated are Treasurer Edmund F. Wagner, President F. C. Fry, Dr. Harkins, and Dr. Charles M. Cooper, Pennsylvania Ministerium president. Other members stand in background

Religious instruction questioned

Ontario had an argument of its own bout religious instruction in public chools. The Ontario system provides or public schools open to all, but per- its parents of Roman Catholic children o earmark a part of their taxes to support arochial schools. Since 1944, clergymen r teachers have been permitted to give ne hour weekly of religious instruction the public schools, if local education oards wanted it. Children whose parents bjected were excused from the classes.

No subject "has created more bitter- ess and apprehension" for schools "that re supposed to be public, without dis- nction of race and creed," the powerful oronto *Star* declared early this year. It rged the ending of religious teaching. The common faith taught is Christianity, ut critics rightly point out that this faith not held by Jews, Unitarians, agnostics and others whose children attend the schools. Moreover, there is no commonality even among Christians. . . . Many clergymen are incompetent as teachers, some classroom teachers have puerile concepts of religion, and sectarian biases seem impossible to exclude."

Clergy committees in several areas recorded "conviction as to the values" of religious teaching in the schools, as did some educators.

Merger documents signed

Formal completion of United Lutheran Church action assuring next year's merger into the Lutheran Church in America took place at the Executive Board meeting in mid-July. Acting under authorization given by the 1960 convention, ULC President Franklin Clark Fry and Secretary George F. Harkins signed and sealed a copy of the Agreement of Consolidation

while board members looked on (*see photo*).

The ULC officers stated that they were acting "with thanksgiving to God and in a spirit of eager dedication to the future to which the Holy Spirit is leading this part of Christ's Church." The agreement will be sent to officers of the three other church bodies involved in the merger—the Augustana Lutheran Church, Suomi Synod, and American Evangelical Lutheran Church. Augustana and Suomi have completed merger moves, while the AELC is expected to place its final stamp of approval on the union at its convention at Tyler, Minn., on Aug. 15.

The convention to organize the new 3,250,000-member church will be held at Detroit next June.

1962 budget is reduced

The successful conclusion of the merger plans enabled the Executive Board to vote reduction of the ULC's 1962 budget from $15,194,700 to $13,212,800. The decrease had been authorized by the 1960 convention. It removed from the budget an item of nearly $2 million for "venture and emergency purposes," which will not be required since the present ULC will go out of existence at the end of 1962.

In accord with the convention's wishes, the Executive Board called on all synods and congregations to contribute 120 per cent of the reduced 1962 budget. Excess over 100 per cent was to be turned over to the new Lutheran Church in America to enable it to get off to a good start as a "dowry gift in thanksgiving for and as a pledge of loyalty to" the new church.

In another action looking toward the change-over at the end of 1962, the Executive Board voted to recommend to next June's adjourned ULC convention that it instruct all officers of the church and its boards "to carry out their assigned duties until Dec. 31, 1962, unless relieved of such duties in whole or part prior to that date by the Executive Council of the Lutheran Church in America." From the time of the organizing convention in late June until the new church officially begins to function on Jan. 1, 1963, all such executives should "recognize themselves as responsible to, and act under the supervision of, said Executive Council," the recommendation added.

To study church and state

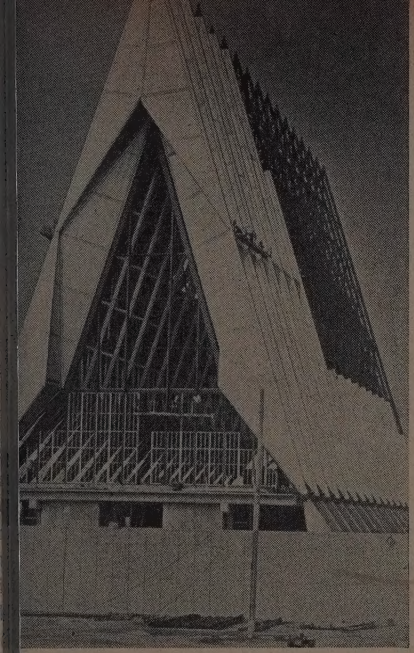
General confusion exists among Protestants about a right relationship between church and state, the Board of Social Missions reported to the Executive Board. The confusion "has driven many to interpret separation of church and state to mean the abdication by religion of its responsibilities in large areas of public life, and the consequent abandonment of them to non-religious and anti-religious influence and control."

The Executive Board agreed on the need for "fundamental thinking and rethinking" on the subject, told the Social Missions Board to go ahead with a "study of church and state relations in a pluralistic society."

The board also returned with regret an invitation from the United Presbyterian Church to engage in conversations looking toward union with other Protestant bodies. The ULCA will go out of existence in June, 1962, before a joint negotiating committee proposed in the invitation could become operative. "The question of an invitation to our church will not arise," the board concluded.

Lutherans gain 1.7 per cent

Membership in Lutheran churches in the U.S. and Canada reached a total of 8,456,863 at the close of 1960, according to figures compiled by Miss Helen M.



IR FORCE Academy chapel at Colorado prings, Colo., nears completion as workmen ffix aluminum sheeting. Modern design of 7-spire building had caused controversy in ongress, was later modified. Building will ntain 900-seat Protestant chapel, 500-seat oman Catholic and 100-seat Jewish chapels.

---

nubel, National Lutheran Council re-earch secretary. The increase during 960 was 143,015 members or 1.7 per nt. The percentage gain is considerably elow the 3.1 per cent average of the ast ten years.

The Lutheran Church—Missouri Synod ccounted for 57 per cent of the increase, howing a gain of 81,744 baptized mem-ers. The United Lutheran Church, rgest single body, gained only 17,997 nembers or 0.7 per cent. It marked the 6th consecutive year that the Missouri ynod has reported the largest numerical ncrease.

Biggest loss was recorded by the Wisconsin Synod, which dropped 21,870 members or 5.8 per cent. Other losses were reported by the Suomi Synod, Lutheran Brethren and Evangelical Lutheran (formerly Norwegian) Synod.

Parish education showed small gains. Sunday schools reported enrollments of 2,667,474 pupils, 5,416 more than in 1959.

Total for the U.S. alone was 8,188,289 members. Canadian Lutherans numbered 268,574.

Congregation hears confession

A fugitive from a Rhode Island jail had found friendship and help from Amish Mennonite families near Goshen, Indiana. Their example and instruction in the Christian faith had convinced Ernest Collins—living under the alias of Bill Souza—that he must confess his crime and give himself up to the police.

On July 9 he astonished the little congregation of the Woodlawn Amish Mennonite Church by announcing that he was an escaped convict but would return voluntarily to complete his jail term in Rhode Island. He asked to be baptized.

Convinced of his sincerity, the congregation arranged for his baptism. One member also called the police. After the baptismal ceremony, the sheriff was waiting to take him to jail. Collins said he would cling to his new-found faith in prison and that he hoped to return to his Amish friends when released.

Pastors should know Bible

Lutheran pastors believe that the most important training required by their calling is knowledge of the Bible, according to a survey compiled by Gundar J. King and Oliver J. Berven of Pacific Lutheran University, Tacoma, Washington. Next in importance comes training in speech,

with counseling in third place. Also regarded as valuable is training in worship, visitation, teaching and psychology.

Bible study was also put at the top of the list as preparation for parish workers. Visitation ran a close second, with teaching third.

Training in secretarial and administrative fields was rated tops for church secretaries, although only 2.9 per cent of the pastors regarded Bible study as "unnecessary" for this group.

Least useful to pastors is secretarial training, the survey indicated. Of least importance to parish workers was training in finance, while church secretaries were regarded as well off without training in philosophy or music.

Priest and man: two views

Don't make distinctions between clergy and laymen. They're meaningless and destructive. This was the opinion of Dr. Arnold B. Come of San Francisco Theological Seminary as he addressed some 5,000 delegates to the assembly of United Presbyterian Women in West Lafayette, Indiana, this month. "If the church is to fulfill its mission in the world today it must cease thinking of one group as clergy and another as laity," he said. "The distinction is becoming meaningless because more and more of the church's work is being done by more and more people."

Priests are not only different, they're a higher order of men, Archbishop William O. Brady of St. Paul, Minnesota, told 2,000 conventioneers of Serra, a Roman Catholic lay organization devoted to the promotion of church vocations, in Minneapolis. "Only the priest has the key that unlocks the times, only the priest has the key to heaven."

He said priests are divided from other men because of their unique authority and "we need the division that protects us. We walk among men not as pals but as priests. Our identity is in Christ, not in you. Our identity is in the church, not in the people."

Church rally defies Reds

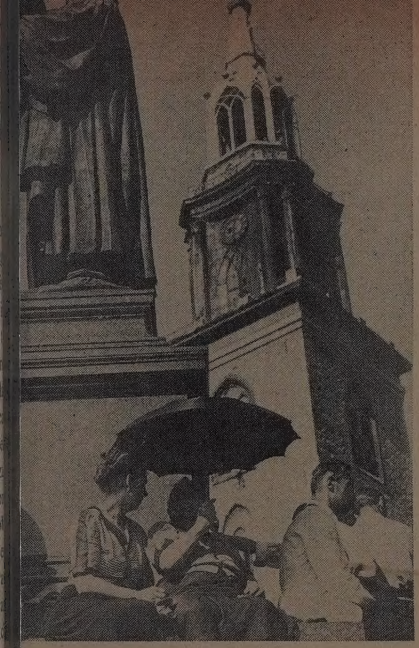
Communists in East Germany had done their best to break up the *Kirchentag*, huge German laymen's rally. After disrupting original plans to hold the rally in both East and West Berlin, they tried to prevent East Germans from participating in the West Berlin events. Reds had labelled the rally a "Cold War provocation" and said it was politically-inspired by the North Atlantic Treaty Organization, Europe's anti-Communist coalition.

After East German Bishop F. W. Krummacher of Pomerania had been halted by Soviet Zone police on his way to the rally, three of the four Lutheran bishops from the zone who were to preach at opening services said they would not go to West Berlin. Border police continued to harrass travelers, sidetracking several buses filled with churchmen on their way to the rally. Adding to the complications was the flight of thousands of East Germans into West Berlin to escape from the Communist regime.

Opening services on July 19 were held in churches in East and West Berlin. Dr. Reinhold von Thadden-Trieglaff, head of the *Kirchentag*, noted that for the first time "extraordinary circumstances" prevented holding a central opening observance. He stressed that the Berlin meeting was "not a defiant one prompted by political motives" but a symbol of Christians "standing together in faith even if they are forced to live and think in different worlds."

Churches are crowded

Churches in both sectors of the divided city were jammed for the services. Crowds



UMBRELLA shields sitter from sun but Communist blackout prevented East Berlin's Marienkirche from being center of Germany's Kirchentag activities as had originally been planned. Opening worship took place in 13th-Century church with its famed Luther statue, however.

milled about in adjacent streets and squares to join in the prayers. At six West Berlin churches, speakers included Bishop Otto Dibelius of Berlin and Bishop Hanns Lilje of Hannover. Lone East German participant was Bishop Ernst Hornig of Goerlitz.

In East Berlin, overflow crowds turned up at the three churches at which services were scheduled. Church officials hastily arranged services at three other churches to handle the crowds. More than 2,000 packed the Marienkirche, heard Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany, call for prayers for the preservation of peace in view of the "tragic" and "politically-unsolvable dilemma" regarding the fate of the divided city.

In West Berlin, fiery Bishop Dibelius sharply attacked "the unbelief which is coming from the East, supported by all the resources of naked power. But wherever there is Christian faith," he continued, "people cannot be enslaved by dictators. They answer their oppressors with inner calm."

Attendance at the closing program had sometimes reached many hundreds of thousands. Although cut down by the travel restrictions and the political tensions, an estimated 150,000 gathered in the Olympic Stadium on July 23 for the event. Hundreds of concerts, art exhibits and theatrical performances were scheduled in connection with the rally.

And so forth

The Rev. Manase M. Yona, 36, was elected last month as first African president of the Lutheran Church of Central Tanganyika. The 21,400-member church is an outgrowth of Augustana mission work.

Dr. Jaroslav J. Pelikan, Missouri Synod theologian and since 1953 a member of the University of Chicago's Federated Theological Faculty, has been named professor of ecclesiastical history at the Yale University Divinity School. He will begin the new work July 1, 1962.

A Faith and Order Conference will be held under World Council of Churches auspices in July, 1963, probably in a city in the Middle East. The conference will review the work of the council's four theological commissions.

The 12-day assembly of the Lutheran World Federation at Helsinki, Finland, will open on July 30, 1963. It will be the LWF's fourth world meeting. The last one was held at Minneapolis in 1957.

WASHINGTON

By ROBERT VAN DEUSEN

TENSION OVER BERLIN

THE WORLD is becoming accustomed to Berlin crises. The attempted blockade of the "island in the Red sea" was broken by the allied airlift in 1948-49. A decade later, Khrushchev backed down after he tried in 1958 to set a deadline on settlement of the Berlin problem.

Ever since, it has been difficult to take Soviet threats over Berlin seriously. One is likely to reflect that neither the Soviet Union nor the U.S. really wants to go to war over this issue, and a way will be found to stop before the brink is reached.

THE IDEA is becoming current in Washington, however, that perhaps this crisis is different. Khrushchev's cocky attitude leads U.S. officials to fear that the Russian leader may underestimate the American determination to hold firm.

Events of the past few months could explain such a fear. The collapse of the attempted Cuban invasion and the acceptance of defeat in Laos might contribute to an inadequate appraisal by the Soviet dictator of the U.S. posture in world affairs.

President Kennedy returned from his meeting with Khrushchev with the feeling that he had not been entirely successful in convincing his Soviet counterpart that he really meant business. He and his advisers decided the time had come to change the Russian image of American intentions.

Khrushchev struck the first blow in the war of words. He announced that a planned reduction in Russian armed forces had been canceled and that the Soviet Union was increasing its defense budget by one-third. President Kennedy countered with an executive order calling for a review of U.S. military strength.

Western unity

OTHER WESTERN leaders joined Kennedy in a show of allied unity. The U.S., Great Britain, and France sent simultaneous notes to the Soviet Union warning sternly that any attempt to force the western powers out of Berlin could lead to war. At the same time they left the door open to negotiation over the future of the historic German capital.

One difficulty in evaluating the impact of the notes on the Soviet Union was that no one was really sure about Khrushchev's long-term aims. He had threatened at previous times to sign a separate treaty with East Germany. Even if he went through with it, this would not necessarily mean critical trouble unless the East German authorities, spurred by the Russians, impose impossible restrictions on movement in and out of Berlin.

Only if Khrushchev is determined to get the western powers out of Berlin and is willing to risk an all-out war to do so, would war be an imminent probability. The danger is that he may think he can get what he wants by bluffing, and might carry the bluff to the point of no return.

The western leaders would need a combination of firmness and patience—firmness to match the Soviet leader's bluster and patience to wait out his maneuvers until his real intentions became apparent. Meanwhile, those in whose hands lies the responsibility for decisions on national policy as the situation becomes more tense will need our prayers.

WHAT'S DIFFERENT about this street? Nothing. It's like thousands of city streets that are gradually getting older. Families have moved to the suburbs and a different sort of family has moved in, often two or three to a house. What can the church do?

The St. Louis Situation

By Richard L. Peterman

A congregation can love itself to eath . . . or pity itself to death. Some ongregations are doing both.

These temptations faced Reen Memoal Lutheran Church in St. Louis, located a deteriorating neighborhood (with 75 r cent of the people being Roman Cathics, plus many aged and retired folks), cated across from a public park, surunded by factories and institutions Washington University medical school), th members moving to the suburbs.

But for the past three years, under the pastorate of the Rev. William E. Lesher, this parish has been developing new frontiers for the gospel right where it is.

Consequently, a change has occurred in the community as well as in the congregation.

To quote one Lutheran leader, "Several years ago, I could stand one block from Reen Church and ask where the church was and get nothing but a blank stare."

Now, hundreds—literally—of neighborhood youngsters, and also alcoholics, maimed and blind, prostitutes and dere-

licts use the buildings and services of Reen Church every week.

This hasn't happened overnight. Neither are all the problems solved. Only a slight penetration has been made on this new frontier. The struggle will continue so long as the congregation remains faithful to its calling.

"We are motivated by the conviction that we must minister, as a congregation, to the people involved in social transition and disorganization," Pastor Lesher says. "And this must be done in love, for the sake of the individual, expecting nothing in return."

This ministry finds expression in the life of Reen Church through its community center where a many-splendored program splashes across the face of the parish in the form of handcraft classes for all age groups, card games for oldsters, film showings for parents, music programs, teen dances, special classes of various kinds.

EVERY EFFORT is made to dissociate the community center (which uses a new $85,000 building attached to the church) from the usual, formal type of church activity.

Emphatically, the pastor insists, "We want no 'rice Christians!' By that, I mean we don't want people to respond to the gospel because they think they have been 'bought' by our charity."

The community center has a three-part program, planned, directed and energetically carried out by a five-foot, one-hundred-pound bundle of Christian enthusiasm, named Miss Ruth Herz, who was born in Germany of Jewish parents.

She suffered the fate of most Jews under Hitler, persecution — and was separated from her family. She went to England and her parents went to Spain. In 1948 Miss Herz came to the United States, settled in St. Louis, worked as a hospital receptionist for 11 years, and was baptized at St. Mark's Lutheran Church, St. Louis.

Christianity to Ruth Herz is "a drama, not a nursery tale. It's dynamic, not static. It's full of struggle and hope."

DRAMATICALLY, Ruth—as she is known in the community center—plans and executes the youth canteen (the first part of the center program) every other Friday night, loving and guiding 150 teen-agers as they dance, play games, or just sit and talk teen-talk.

Part two is a Senior Club, of about 40 members, meeting to listen to music, do handcraft, play cards, or visit with persons of their own age.

Recently, several retired men from this group made a survey of the neighborhood, knocking on every door, seeking information on church membership, family interests, and community needs.

RUTH HERTZ
Struggle and hope

PASTOR WILLIAM LESHER
"Come, but don't talk about God"

Part three is called "special activities," by Miss Herz. Sometimes this may be a movie for mothers, educating them in some special area of need, or it may be straight entertainment. Sixty to 80 persons attend these movies on a summer evening.

These "special activities" involve children, too. They make Christmas gifts which they give to their parents and friends, and engage in many types of handwork and educational projects.

EAGERLY the congregation is looking forward to its newest thrust with the gospel on the frontier of Washington University medical school and Shriner's crippled children's hospital, comprised of 2,000 beds and 5,000 persons This thrust will begin in a few weeks when the Rev. Daniel Simundson begins his ministry as a chaplain in these institutions.

Every member of the United Lutheran Church in America will have a part in this witness, since the Board of Social Missions has made a special grant for this ministry of Pastor Simundson.

New things are always being tried at Reen Memorial. This past Christmas and Easter, for example, the pastor had the Luther League personally deliver greeting cards to every family (1,000 of them) in the immediate community, consisting of an area six blocks square.

During February, as he was calling in some of these homes, he knocked at a door that was opened by an elderly woman who lived in one room. Stuck in the mirror of a dresser was the Christmas card, the only one she had received. Her comment, "Oh, you're the pastor who thought about me at Christmas!"

Friendly invitations are distributed frequently to these same people, inviting them to take advantage of the many services offered by the church.

SPECIAL RELIGIOUS festivals—at early morning hours or late evening hours—are highly publicized in an effort to attract those persons who go to work early, or work late, or have rotating work schedules.

A series of dialogue sermons during Holy Week interested many people who were not "church people."

The trees along the sidewalk adjacent to the church were used, recently, as billboards to advertise the presentation of "Christ in the Concrete City."

The gospel is being dramatized and communicated! And one by one the members of Reen Memorial Church are realizing their calling as Christians. They're getting accustomed to dirty floors and finger marks on the walls of their new community center building. They're accepting people as they are and not trying to mold them into their own cultural pattern.

Pastor Lesher points out, "We, as Christians, must become the community

LIKE OTHER CHILDREN, EXCEPT THESE ARE ALL DEAF

of the concerned, feeling a sense of mission to the community, leaving no stone unturned in communicating the gospel to every individual."

PEOPLE ATTRACTED to Reen Memorial by its community program move on eventually to become attentive listeners to the Sunday sermons, participants in the worship. How long does it take for a person to get to this point? That's not a concern of the pastor or the congregation. They believe they are called to witness, not seek "success."

"The results," Pastor Lesher states, "are in the Lord's hands, not ours. For example, I call constantly on a woman who, on the first day I called, muttered, 'You can come here anytime, but don't talk about God.' I haven't. But she is involved in the community center four or five times a month. We'll let the Lord handle the matter. Some day she may ask the question that will provide the opportunity to confront her with the Christ who motivates us. But she may never ask the question."

Instead of loving itself to death, this congregation is losing itself in love for the sake of its neighbors.

. . . . And in Indianapolis

Same story. Fine congregation in a big city going down hill, until something happened

ON JUNE 18 St. Mark's United Lutheran Church of Indianapolis celebrated its 70th birthday. The celebration wasn't because the congregation has survived 70 years but because it feels its health is improving. Just a couple of years ago it was in bad shape.

St. Mark's had been considered quite a girl in her day! The first Indianapolis Lutheran church to offer services in Eng-

By Betty Furst

lish, she enthusiastically evangelized the prosperous southside neighborhood where she was located, produced offspring (Bethany, Gethsemane, Bethlehem and Speedway churches), and built herself a new, more impressive residence.

Then came the depression! The depression was followed by the flight to the suburbs. Older members began to die off. Children of original members moved to other towns or to other sections of town. Not enough new members were brought in to balance the losses.

Even though a sizable number retained membership in the old church, driving 10 or 15 miles each way somehow dampens one's enthusiasm for church activities, especially when there are many competing demands for your time, your money and your talents. St. Mark's was definitely on the downgrade—in company with neighboring Presbyterian, Methodist and Episcopal churches of that area.

But in 1961 St. Mark's increase in communicant members exceeds its losses! And recent budgets show: 1959—$38,000; 1960—$45,000; 1961—$53,000 (pledged, and coming in on schedule). A reversal of trend like that constitutes real news! What happened at St. Mark's could happen at other churches. The answer seems to depend on the congregation's getting its sights properly focused.

St. Mark's membership and stewardship began moving ahead when the congregation stopped thinking about old days, stopped bemoaning and apologizing for the changing appearance and personnel of the neighborhood, accepted conditions as they are today and accepted responsibility for ministering to persons who now live within walking distance of this church. Theoretically this seems the obvious thing for a church to do. In actual practice, in a neighborhood that has experienced considerable change, such acceptance is rare.

The neighborhood where St. Mark's is located isn't a slum, but has some of the inner-city characteristics which could degenerate slummishly. The larger houses are now occupied by two, three, or four families. The majority of small ones are renter- instead of owner-occupied. As St. Mark's custodian, a longtime resident, put it: "The people around here don't care, or don't take care of things like they used to."

And this lack of caring is a symptom of neighborhood sickness. Many of this neighborhood's residents have come here seeking work from rural areas and don't know anybody. Others have lived here a long time, but their old neighbors have moved away and they haven't made new friends. Both groups are lonely. How does a church minister to the lonely? No one pattern will fit all lonely persons or all neighborhoods, but almost any church can develop a pattern if it has enough people who care.

St. Mark's woke up and took stock of its situation before its congregational health had declined too far. The congregation realized it was ailing, and had the good sense to request outside help. From the Board of American Missions it got help in making a self-study, and from the Church Federation of Indianapolis it borrowed maps and charts showing the city's population trends and where other churches were located or planning to locate.

It consulted with other Lutheran churches of Indianapolis—and gave serious thought to merging with one of these. But if it merged—where would the new congregation set up housekeeping? Or if

St. Mark's moved to the periphery of the town, should it go north—leaving the southside members too far away? Or east—making it hard for the westside members to attend? And if all the churches in this area moved away who would serve the people who lived right there?

ST. MARK'S, after weighing the evidence, decided to stay and to serve. On the basis of this decision, the Urban Church Department of the Board of American Missions gave the congregation a short-term grant—to consist of 10 per cent of the budget the first two years, 5 per cent in the third year, and the congregation (hopefully!) to be on its own after that. The actual amount of the grant wasn't large, but the psychological effect of this proof that other Lutherans cared and wanted to share was like a blood transfusion in giving new energy and new hope.

When Pastor Henry D. Kleckley arrived in 1958, he, the congregation, officials of the Indiana Synod, and the urban church secretary of the American Board agreed on a four-point program, to start immediately: additional worship services . . . better educational program . . . more active auxiliary programs for youth, women, and men; and a parish house ministry for the "Golden Aged."

To implement all this, the church called a second pastor, the Rev. Richard W. Howard. And about a year ago Pastor Kleckley selected from the membership a parish hostess, Mrs. Olive Schoo. (One more projected item is a day nursery, and the next staff addition will be a religious education director—but no definite plans have been made yet for these.)

ALL PROGRAM and personnel expansion is based on this particular neighborhood's needs. A survey showed one out of every five residents of the community

PASTOR HENRY KLECKLEY

Four-point program

was over 60, and one out of every four was under school age. Adding an early (8:15) service, a cherub choir (4-6) and a junior choir (6-10) brings additional young families into the sanctuary (many of these stay for Sunday school); and the parish house program is aimed specifically at the aged.

What do retired men and women want from a church? Obviously they can't journey by car or by bus clear across town—and many who now come to St. Mark's are persons left behind when their own churches moved out to the suburbs. Older persons need a worship service to which they can walk. They also need unhurried fellowship. Not for them is the bustling organization church.

St. Mark's parish house is a comfortable, two-story, frame residence — it looks like an ordinary home except for the sign by the door. A wide hall, with archways on either side, welcomes the visitor. The furnishings are those of a comfortable middle-class home.

THE OFFICIAL parish hostess is a middle-aged widow, longtime a member o

St. Mark's Church. Norwegian, she's a great believer in a hot cup of coffee—and produces one at the drop of a hat. Over the coffee cups she and her visitors "visit"—perhaps the visitor was passing by and merely dropped in for a chat. Perhaps a proud parent brings a letter with pictures—what's the use of family pictures if you can't show them off? Or the one who "just dropped in" may be a worried or a suffering person struggling with a problem too difficult to be worked out alone, yet "not important enough to bother the pastors about."

In her comfortable, unhurried manner, the parish hostess draws each visitor out—and if the visitor has a problem requiring pastoral services, the pastors' offices are located at the head of the stairs.

ABOVE ALL, most retired men and women are hungry for opportunities to serve. The two Golden Age clubs (one for men, one for women) have fun when they meet at the parish house. But, like all of St. Mark's activities, there is service (not just self-service) involved. At one meeting the women's group helped the hostess catalog the Sunday school library, and arrange the books invitingly on the low dining-room shelves. The men's group, after a period of reminiscences, felt concerned over shut-ins and resolved to be responsible for visiting these.

"Besides being here and being available," say both pastors, "we see to it that every member and every resident of this neighborhood is kept informed of what is going on." *Tidings* is an attractively printed pamphlet, produced by lay members of the church.

A typesetter in the congregation helps with the technical work, but a Men's group called the BETARITANS (BETTER SAMARITANS!) sees that news of individuals and organizations is gathered and edited, and oversees the distribution of 2,500 copies by Boy Scouts every month. Scouts put *Tidings* on doorsteps or in mailboxes—and often report seeing these read right away. The main proof of *Tidings'* effectiveness lies in the phone calls, curious visitors and requests for help which it brings to the church.

One woman, outside St. Mark's neighborhood, saw a copy in the home of a friend. Intrigued, she drove to St. Mark's and peeped into the sanctuary — then "decided I'd better not go in without a hat," but came around to the parish house door. "We talked for an hour," reports the hostess. "I assured her she didn't need a hat to worship in our church. And I gave her a copy of *What Lutherans Believe*—I think she'll attend a service next Sunday."

A man hurled a copy of *Tidings* onto the desk of a pastor. "It says here you help patch up marriages. Well, my marriage is in a terrible fix!"

Young people learn that boys are needed as acolytes, and that "girls in the altar guild . . . will have a definite job of planning arrangements . . . for the church."

Service needs, equipment needs and services available, all are publicized here. The reader has opportunity to decide for himself where he fits in.

OF THE 65 persons received into membership since Jan. 1, a half came in the conventional way—children of members, or transfers; the rest were evangelized from the unchurched. "Our people talk about what our church is doing," says Pastor Kleckley. "They're so enthusiastic, they just can't keep still."

"We bring them in by the back door!" is Pastor Howard's way of putting it. "Many think from its appearance that

St. Mark's is a rich man's church—but they feel at home at the parish house and may come there for some reason or other for six months without setting foot in the church." And they are under no compulsion to come to church, no matter how much they make use of the church's services. The church isn't out to barter for people's souls! It's there to serve those who need it.

Like most city churches, St. Mark's gets requests for financial assistance and, while it can't meet all needs, it never turns a deaf ear. "We refer to the regular social agencies requests for long-time financial help, or services we don't have. But we keep a pantry stocked with food, and a closet of used clothing—from these we often help out someone in a pinch."

AN INCREASING number of city churches are stocking a cupboard and clothes closet, I find—"A person needing a coat on a cold day can't wait weeks while the public agency makes an investigation," is the explanation ministers of several denominations have made. Also, "Having this stock-pile here gives many persons a chance to be useful—gathering supplies, arranging them, mending and cleaning the clothing. And persons who have used our emergency help often take pleasure in paying us back—with an outgrown sweater or a can of food—when they get onto their feet."

Many ministers and professional social workers feel a unique service the church can offer is that of a friend-standing-by—somebody to phone the agency to ask why a reilef check didn't arrive; somebody to go with the aged or the unsophisticated to make sure he explains his needs clearly, and understands what the agency plans and demands; a tiding-over with emergency help; above all, somebody to talk to about how he is feeling. Here's where the pastoral counseling comes in.

Marriages have been saved, suicides averted, parent-child relationships straightened out through concerned listening. "Counseling" isn't advising — it means helping a person straighten out his thoughts, marshal his own resources, make up his mind. It offers a safety-valve for strong feelings, and keeps in strict confidence any indiscretions or confessions which slip out.

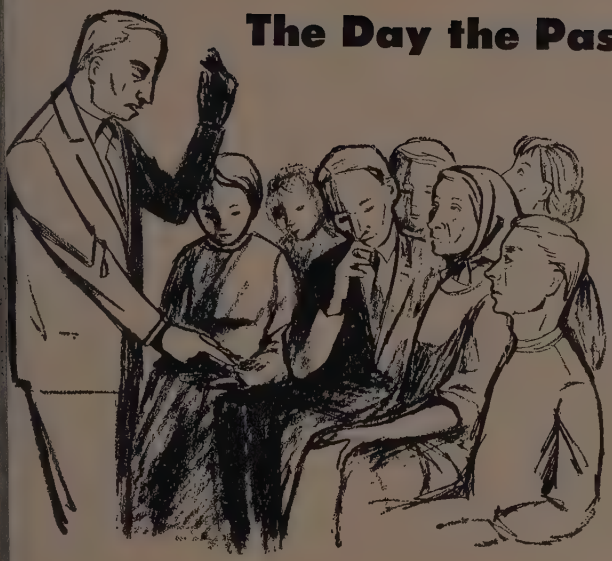
Lutheranism has not been invitingly publicized in the overcrowded poorer sections of Indianapolis, or in the hilly areas of southern Indiana, Kentucky, and Tennessee from which Indianapolis' newest residents immigrate. But the pamphlet *Tidings* offers: "Each Monday evening at 8 o'clock one of the pastors meets with those who are interested in learning about the Lutheran faith and practice. You may attend these meetings *without obligation.*"

Some individuals, even whole families, have attended two or three instruction sessions before gathering courage to enter the sanctuary. Yet, once they do join in a service or two, an amazing number who had been reared in the gospel-singing, hellfire-preaching emotional faiths find the dignity, the music and the liturgy of Lutheranism satisfying to their needs.

NOBODY IS admitted to membership in St. Mark's without a full course of religious instruction. At St. Mark's every member must be well grounded in his religion, because every member is a neighborhood evangelist—each "talks St. Mark's" to his friends.

Many a sick person has climbed out of his sick bed when he felt needed. St. Mark's Church took a new lease on life and began to grow again when it got its sights into focus on serving its neighbor and God.

The Day the Pastor Came



How would you feel about not having a chance to go to church for 20 years?

By Richard W. Solberg

The sufferings of the Lutheran urch in Russia provide one of the st remarkable chapters in the recent tory of the church in Communist lands. ring the late 1930s in the Volga and ck Sea areas and in the Caucasus, tors and preachers of Lutheran con- gations mostly of German descent, re victimized by Stalin's "purges." In 41 a curtain of silence shrouded the portation of tens of thousands of their ishioners to Siberia, Middle Asia, or ond the Arctic Circle.

Following an amnesty proclaimed by Soviet government in 1955, many of these deportees were once again permitted to hold devotional meetings, and occasionally, when a pastor could be found, to gather for worship services.

For several months correspondence was also permitted with the outside world. Church offices in Berlin and West Germany received requests for Bibles and other Christian literature. One of the most dramatic pleas called for an immediate shipment of 10,000 confirmation certificates.

Many such requests were honored. Touching letters of thanks were received from persons exiled in isolated regions

of the Soviet Union. Then suddenly this chink in the Iron Curtain was closed, and the direct contacts ceased.

THE FOLLOWING letter was written by a Lutheran woman in the Soviet Socialist Republic of Kazakhstan to her relatives in West Germany. It may serve as a reminder that the Holy Spirit never grows weary, even where the powers of Satan seem most fully in command. It offers a stimulus to unremitting prayer on behalf of exiled and persecuted fellow-members of the Body of Christ in every lost corner of the world.

"I want to tell you of the great joy I experienced two weeks ago. Not far from here a pastor came to conduct worship services and to hold confirmation. In many ways this reminded me of the mission festivals we used to attend as children. Four of us went over on Saturday. Although we didn't know anyone there, we were given a very cordial welcome just the same.

"Already on Saturday evening they began with baptisms, followed by preparation for confirmation. The barn was so crowded that we could hardly squeeze in at first. But it wasn't long before we got a place to sit, because it was so warm in the barn that many of the people couldn't hold out very long.

"Lots of babies were baptized. It was most touching of all when some of the mothers were baptized first, and after them a whole cluster of their own children. No sooner had the closing hymn stanza been sung and the children been carried out than another whole row of youngsters was brought in. Many of the people had come great distances.

"Then there were more baptisms, and after that a talk to the confirmands who had been instructed ahead of time by an old layman. The pastor used the Creed as his theme, and he spoke so simply and directly—right from daily life, and especially for our lives. And then more children were brought, and all were baptized.

"ON SUNDAY MORNING the service began at nine o'clock with baptism, followed by confirmation. More than a hundred confirmands had announced themselves, but many others joined the group, even though they had not had a chance to register or to attend the preparatory session. The majority were married and had several children of their own, but there were also a number of children among the confirmands.

"The barn itself was very spacious and a big awning had been attached outside, all decorated with evergreen branches and beautifully painted posters with Bible verses; but it was still so crowded that some of the confirmands had to stand throughout the entire long service.

"After all these many years, I listened once again to the wonderful anthems, as the hymns were sung to the melodies we used back home. You simply can't imagine how uplifting it was—the resounding congregational singing (the hymns had to be spoken first, line by line, because there were practically no hymn books)—the wonderful addresses to the parents and the sponsors, to the confirmands, to the communion guests, and to the marriage couples!

"WHAT STRENGTH of spirit it must have required for the pastor to conduct ser-

---

Dr. Solberg, professor of history at Augustana College, Sioux Falls, S. D., is author of a new book, God and Caesar in East Germany, *a clearly written, scholarly history of the East German Church since World War II.*

ices like this from nine in the morning till four in the afternoon under such crowded conditions — and then afterwards to administer communion to the sick—and still to be at his best from beginning to end!

"First those confirmands were called who had been previously prepared. Then the pastor put the question: Would anyone else wish to come? There might not be another opportunity!

"One young man, the father of three children, joined the group. He had learned of the service only at the last minute, and he simply left his combine standing in the field and came. He went to the home of some friends, washed up, changed his clothes, joined the group of confirmands, made his vows, and partook of holy communion.

"A young mother first brought her tiny new baby to be baptized. Then she herself was confirmed; both parents went to communion; and finally, the pastor gave the blessing of the church to their marriage and their home.

"The lines of the communion-guests were so long and so closely packed together that there seemed to be no end to them. After twenty years I was able once again to come to the Lord's Table. What a joy this was! I had not expected that I should ever again have this opportunity!

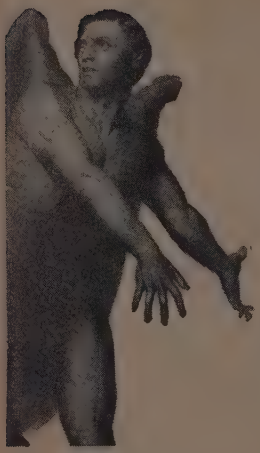
"Then the blessing of God was pronounced upon the marriages of 27 couples. Most of them had been married long ago by civil rites, some as long as 25 years, but some were still very young.

"And after that came more mothers and children.

"After so many years, how wonderful it was to look into the face of a consecrated pastor, and to hear such profound and thoughtful expositions of the Holy Scriptures, rooted in deep conviction!

"God alone knows when such an experience will be ours again!"

"At least he didn't mention the world situation this morning"



Portrait of the Fallen Angel

The Devil Is Real

By ROBERT P. ROTH

I HAVE SEEN the mist before my eyes. I have felt the fog in my throat. I have known the blood to stop coursing through my veins while fear riveted my body in tingling paralysis to the sterile white sheets of a hospital bed. The earth was removed.

Sinking in mortal terror I found strangely that the frightened faces of the nurses and orderlies gave me a strength I would not have anticipated. Staccato questions jumped nervously over my head.

"Pulse rate? Blood pressure? Is he getting pasty or blue?" The face of the intern was so ashen I forgot for a moment I could not breathe, and became acutely aware of the work we all had to do. Soon there were two more doctors and the oxygen tank. Then the room was empty but for one.

I was floating down a corridor, narrow with black sides. At the foot of my bed, fully a block away, stood my wife with a radiance like the sun. Desperately I wanted to cling to someone or something, but I knew I was alone, too far from any human help, far, far from this earth.

AS I LEFT the land of the living I became aware of an enemy presence more real than hard stone or wet water. And as I was busily ministered with medicines and injections I called myself out of my stupor with ironic rage and exclaimed to all present: "What we need is an inkwell!"

Only my wife laughed for she knew the old saw about Luther's bout with the devil, and she knew that a holy humor is the one thing the devil cannot endure. Indeed it was the incongruity of the cross with its ironic tragedy which defeated Satan once and for all.

Now I was battling the devil. My only help was the living Word of God as it came to me in the Shepherd Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil . . ."

Like Peter I felt that Satan had demanded to have me. I knew my just deserts, but I also knew that Satan demanded to have Jesus, and that all the powers of death could not hold *him*. Whatever I had done or left undone, and whoever I was, I knew I belonged to Christ and he had won the victory over death and the devil. I dared to pray for the miracle that he would grant me his victory, knowing and believing that whether I lived or died I would be Christ's and not the devil's.

PERHAPS THIS existential wrestling is the only valid argument for the existence of a real, personal devil. Certainly no logic can prove him. Like God himself, the devil can be known only by what he has said and done. For this reason he must be represented in mythical language, or better, in the language of story.

We are easily deceived here, for we end to think if we are naïve that reality s only what we see and sense, or if we re sophisticated we say reality is only what is abstracted by right reason. The devil can slip through both of these norms. The truth is the devil cannot be seen. If you ask what he looks like, even in shadow or profile, we must say he does not *look* like *anything* at all.

But if you ask: "Is he the reason or ground for all evil?" the answer is just as vague and helpless because reality is not some static truth that can be scientifically represented as we might illustrate an abstract law of physics. Reality is not the formula that tells us how children behave when let out of school. It is the story itself—the explosive action of little bodies running in all directions at once.

THIS IS extremely important to recognize, inasmuch as the modern world is prone to engage in what is called in theological circles the demythologizing of the Bible. The story of the devil is then relegated to an outworn myth which can no longer be used to express the fundamental truth about good and evil.

But the contention of faith is that, although the language of the story must not be taken with wooden literalness, nevertheless the *dramatic action portrayed* describes what actually happens in a way in which philosophical or theoretical descriptions are found not only inadequate but dangerously deceptive.

Therefore, faith declares from the witness of both experience and Scripture that the devil comes as a person and speaks in our hearts and minds precisely the same way God does, except that he speaks lies. This speaking is the story of sin and death, just as God's speaking is the story of faith and life.

THE STORY of the devil that is told in the Bible, from the serpent in the garden to the great dragon that was thrown from heaven to earth in John's Revelation, must not be confused with oriental

Robert Paul Roth will join this fall the faculty of Northwestern Seminary in Minneapolis after having been professor of New Testament at Southern Seminary for the past eight years. He has taught church history at the Luthergiri Seminary in Rajahmundry, India, and philosophy and religion at Augustana College in Rock Island, Ill. Born in Milwaukee, he studied at Carthage College and Northwestern Seminary, earned a Ph.D. degree from Chicago University. He has written and lectured extensively on application of faith to life.

or Hellenistic myths of the demonic. The stories of Satan in Zoroastrian folklore and of Hades (Pluto) in Greek mythology are human perversions of the true story.

IT IS A MISTAKE, for example, to think of the devil as ruling in hell as if he were the king of the dead or the eternal opposite of God. The biblical story tells us that Satan is an angelic creature of God who usurped God's power and through deception has become ruler of *this* world. He has therefore been cast out of God's heavenly presence and he dwells in the earth, where he reigns in darkness over the souls of men who fall into the trap of his lies.

The Bibles gives the devil many names. He is called *Belial,* the reckless, lawless one, in the Old Testament and in the Qumran literature. Jesus called him *Satan,* the hateful accuser, and *Beelzebub,* the Lord of dung.

Other names are *Father of lies, Prince of the power of the air, Ruler of darkness, Prince of this world.* Besides his simple role as accuser in the book of Job, the devil functions as the great tempter, the provoker of all pain and illness, the arch deceiver, the ruler of this world, and the adversary of God.

SATAN WAS THE serpent who tempted Adam and Eve. Satan was the tempter who quoted Scripture as he offered his usurped kingdom to Jesus. Satan was the devil who entered Peter when he was offended at Christ's teaching that the Son of man must suffer many things. Satan entered the heart of Judas and provoked him to betray Jesus. Satan was the accuser who desired to have Peter.

In his deceit the devil is also the provoker of all pain and illness. As I discovered in my personal battle he is the lord of death but not of the dead. The Gospels tell of a woman, whom Jesus healed on a sabbath, who was held by Satan with a spirit of infirmity for eighteen years. Satan was a messenger of pain to Paul buffeting him in the flesh beyond human endurance.

Satan possesses with his demonic spirits the deaf and the dumb and the insane. He visits the earth with disturbances as he rules the elemental spirits and holds the world in bondage to decay (Galatians 4:3; Romans 8:21). And how infinitely more vivid must be the experience of those poor, possessed people whom we cruelly call alcoholics, dope addicts, and criminals, to say nothing of demagogues and megalomaniacs of the past and present who do not know they are possessed.

IN ALL these temptations and spiteful visitations Satan speaks lies to lead men away from God. He lied to Adam when he said Adam could eat the fruit of the forbidden tree without dying. He lied to Jesus when he offered him a kingdom that was not Satan's to give. Yet he rules over this world keeping it under a cloud of darkness far from the light of its Creator.

He has enthralled Adam who was given the dominion of this world, and the result is that everything under Adam and after him has come under Satan's sway. As such he is the adversary of God, the arch enemy, who while seeking to destroy man was destroyed by man in the person of Jesus the Christ.

Seen in all these roles throughout the story of salvation the devil is the lofty creature who rose in prideful and hateful rebellion against God, usurping the kingdom of this world until he was defeated by the suffering death of God's Messiah. Thus the man of truth came and ex-

"The Condemned" by Fra Angelico (1387-1455) in San Marco Church, Florence

osed the man of lies, and henceforth the
es are of no effect.

So LONG as Satan's lies are believed,
is power is effective. But once he is ex-
osed by truth and this truth is accepted
h faith, then the strength of sin and the
ing of death are removed. Satan's
ower is never genuine, yet it is not
nreal. It is like the deceptive power of
counterfeit bill which is an effective
aim upon economic goods so long as
is not exposed. Once the truth is
nown, only a hopelessly perverse person
ould accept a counterfeit note. But
ntil that exposure the note can pass
ffectively through many hands.

The existence of the devil is no con-
adiction of the omnipotence of God.
ctually the reverse is true. God's om-
potence is magnified by the fact that he
creates beings whom he gives independence. Only omnipotence can give without holding on, can give away completely and yet retain power.

All finite power is perverse in that when it gives it seeks to gain control over the recipient. Godly power loses control to gain the constraint of a loving response. This is quite different from the usual rational explanation that while God works good he only permits evil.

RATHER THE GIFT of freedom also creates the possibility of evil, but this risk is taken with the foreknowledge of the cross. God elected his Son to suffer for our sakes from before the foundation of the world, choosing to make us free even at the great cost of redeeming grace.

Far from the outworn myth invented to explain evil, to which liberal and exis-

tential philosophy would consign the devil, he is a living, acting, tempting, lying, fearful deceiver whom yet we need not fear because he has fallen like lightning from heaven.

IN TRUTH we cannot claim that the devil explains evil, for evil remains an unfathomable mystery second only to the mystery of God. What we can say about the devil is the experienced fact of his maliciousness. His virulence is of the deepest personal nature. He operates, as does God himself, on this most profound level in the hiddenness of spirit.

No man has seen the devil at any time. Yet in all his mystery the devil is as real as birth and death, sin and faith. Certainly we cannot describe his nature in philosophical terms or measure his dimensions with scientific calculations. He can be represented in story, however, as the vicious antagonist of God who seeks to entice us all into his treacherous trap.

The Problem of Evil

MUCH OF THE EVIL of the world results from the fact that "good" men are dominated by pseudo-values of negative goodness. This is especially true of social evils such as injustice, prejudice, war, greed, poverty. Wars may be caused by good men who are dominated by the limited values of nationalism. Poverty may be caused by good men who are dominated by the limited values of a legally recognized but nevertheless ruthless system of enterprise which gives rise to monopoly and depression. Injustice may be caused by good men who are dominated by the limited values of loyalty to the working class. Prejudice may be fostered by good men who fanatically cling to the limited values of a fixed system of theology. This is the source of modern man's experience of frustration. When brought under the judgment of the Christian God, the experience is enhanced to the point where it results in either despair or repentance.

Scientific research has given man a technique for combatting, at least to some degree, the disvalues of suffering. Christianity shows us the way by which mankind may win the victory over disvalue as sin . . .

Modern man must make grave decisions as to the relevancy of religion for his own life and for the health of his civilization. He must decide what authoritative basis is acceptable to him for this decision will determine his theological orientation and his church affiliation. He must make decisions as to whether the struggle against evil is a real struggle, recognizing that this decision may force him to accept a view of the nature of God radically different from the traditional view. He must make decisions as to how sin and suffering can be overcome in his own life and in the social order, realizing that this decision is a call to faith and action which may lead to the modern equivalent of the stake or the dungeon. The time may come and may be even now at hand in which all men must decide what kind of religion will best meet the needs of man in his hour of crisis. —MERLE WILLIAM BOYER

From "Highways of Philosophy," Muhlenberg Press, Philadelphia

"Because I was nervous to my fingertips, my doctor started me on Postum."

"You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn't sleeping very well, but I hadn't realized how unsteady I'd become. Time to see the doctor, I told myself.

"'Can't find anything wrong,' the doctor told me, 'unless maybe you've been drinking too much coffee.' It seems some people can't take the caffein in coffee. 'Change to Postum,' the doctor advised. 'It's 100% caffein-free—can't make you nervous or keep you awake!'

"Well—I've been blessing the doctor and Postum ever since! My nerves are much steadier, I sleep much better, and I really enjoy drinking Postum. My only regret is that I didn't change to Postum sooner!"

Postum is 100% coffee-free

Another fine product of General Foods.

FIVE MAKE A FAMILY

So Nice to Be Needed

SUMMER IS slipping past. Some days waltz along. Some float by dreamily.

I must be slipping, too. I don't seem to accomplish as much as I've accomplished other summers. Oh, I did help in vacation church school. I've fed and entertained many guests. Dan and I had our three-day trip. But this summer everyone seems so busy. Pete went to camp for a short session. Karen's working. Dan's working. Sue's busy. Am I the only one in the family who doesn't have a purpose?

I must have been sighing and muttering, because Dan heard me. We were on the terrace, Dan supine on the glider after a hot, humid day at work, myself tipped back in a deck chair.

"WHAT'S THE matter, Connie?" my husband asked.

"I'm depressed," I said. "Does anyone really need a mother?"

Dan hooted and shot to a sitting position, causing the glider to rock wildly. "You're funny!" he laughed. "You're in the summer doldrums, that's what."

I sighed again. "You're all so occupied. I feel dull and uninteresting. And so weak. Look!" I lifted a languid hand and let it drop heavily on my stomach.

"I say it's the summer doldrums . . . and I say you'd better snap back to normal because here comes our threesome."

"Hello, darlings!" I said languidly and waved that languid hand.

"Hey! What's the matter? You sick, Mom?" Pete sounded alarmed.

"She's playing Camille," Dan laughed. I laughed, too. I can't pose before my family. We all see through one another.

KAREN SANK to the terrace beside me. "I want to ask your advice, Mother."

"My business is more important," Sue interrupted.

"I got here first, didn't I?" Pete scowled at his sisters. "I have to ask something at once and then call Lennie."

Dan waved his hand. "One at a time. Three problems at once will be the death of our Camille." He reached to the edge of the terrace, pulled a handful of grass, put his hands behind his back.

"O.K. Pick. Longest blade talks first, shortest talks last." He held out his hand with three blades of grass. "Ladies first." He nodded to Karen and Sue.

"I say it again and again. Girls have all the best," Pete scoffed. "But I . . ."

"Let me finish!" Karen and Sue shouted in unison. "But I wouldn't be a girl for anything!"

"You're so right, my darling sisters. Hurry and pick . . ."

Karen's blade was the longest. Sue's was second. "See!" Karen crowed to Pete. "It's justice. Right always wins. I started to ask mother my question first and you and Sue interrupted.

"Here's my question. It's Miss Thornton's birthday next week. Would it be proper for me to give her a gift? Or would she think I'm soft-soaping her? She's been so nice to me and I'd like to give her something."

"Karen . . . Miss Thornton would never misunderstand your motive for giving a

gift," I said. "She'd probably be pleased."

"Would you think some cologne? Or maybe a silk scarf . . . ?"

"Either would be nice. And within your budget."

"Yes. I have to think about the cost. And . . . Mother . . . I thought I'd provide lunch on her birthday. We always bring our sandwiches and get drinks from the store near the church. For her birthday, I'll bring everything. I'll bake a cake . . . a little one. I can divide the recipe and we can have the other half at home."

"ARE YOU finished?" Sue demanded. "I'm second. Let's see . . . what was my question?" She giggled. "I've forgotten . . . no . . . no . . . here it is. Our class from vacation church school is having a reunion." Sue made her statement importantly. "Our teacher is sending notes to all the mothers to ask if we can come to her house next week. Can I go?"

"Of course. We'll wait for your teacher's invitation to arrive. Then you can write an acceptance note. Do you have to bring any food?"

"Oh . . . a cake or something," Sue answered vaguely.

"Maybe Sue can use the other half of my birthday cake?" Karen suggested. "Or I could make a double recipe. How many are in your class?"

"There were fifteen in vacation school. But maybe not all can come."

"WELL?" Pete stood tall and put his hands on his hips. "You women finished with your chit-chat? My question is for dad."

"Thanks! I was beginning to feel that fathers were unnecessary. Your mother said she felt mothers were unnecessary just before you three descended on us."

"You said you had to call Lennie . . . pronto," Sue reminded Pete. "And now you're stalling."

"Dad, Lennie and I want to know if we can ride with you to Mayville Saturday morning and look in the hobby shop there. Lennie wants a special part for a model plane and he can't find it at the store in our shopping center."

"I'm only doing an errand at the Mayville church," Dan said. "Maybe a half-hour. Will that be time enough? I don't want to stay any longer in Mayville. Your mother and I have an appointment."

"Half an hour is fine. Thanks, Dad. Got to call Lennie. Excuse me." Pete disappeared.

"Appointment?" Sue caught Dan's words. "What are you and Mom doing?"

"I'm taking your mother to lunch at the Colonial Club, and no children are invited."

"I don't want to come," Sue said. "Stuffy place."

"Now I know," Karen smiled. "Wedding anniversary. Luncheon for the two of you . . . to celebrate. Dinner for the five of us . . . to celebrate."

SUE AND KAREN faded away toward the house. It was almost dark. The lights of the Melton house went on in room after room. Dan and I sat in the twilight, relaxed, happy, cool.

"No more sighs?" Dan asked.

"Blame them on the summer doldrums," I said. "Isn't it great to have a sweet family? A family that needs you."

TO PRAY is not to beg a reluctant King, but to admit a waiting one.
To pray is not to persuade, but to surrender.
—DAVID HEAD in *Stammerer's Tongue* (Macmillan)

WORSHIP NOTEBOOK

CULTIC BEHAVIOR IN A RELIGIONLESS SOCIETY

THE OTHER DAY I got to wondering what would happen if there were no such thing as religion. Suppose that in a land something like the one described by George Orwell's *1984* where there would be nothing at all like what we do in church today, the people persisted in demanding cultic forms to accompany their everyday activity.

The state would probably succumb by creating an Office for Cultic Affairs. To it would come all sorts of requests, and the bureaucrats of the office would grind out the required forms.

Imagine that one day there came across the desk an order to prepare a form to precede the universal institution known as the coffee break. The harried bureaucrats would turn to the tomes of the traditions of the past (borrowing cautiously so as not to arouse suspicion from some of the by-then-extinct religious sources) and then might come up with a form like this one.

* * * * *

OFFICE FOR DEDICATION OF COFFEE

The *Office for the Dedication of Coffee* is proper to that occasion, in the course of a meeting of a board, commission, or committee, which is most accurately defined in our glorious language as *Gelegenheit zum Kaffeetrinken.* (For the benefit of certain unrefined persons one may allow the expression "coffee-break.") While it is appropriate to conduct the office at any time during the meeting, it is preferred that it be held about the middle of the afternoon.

The presiding officer shall appoint one of the members of the assemblage to act as Officiant (staff members, because of conflict of interests, are ineligible to exercise this function; see *Personnel Practices* XVII, Sec. 94, Par. 3,), who upon recognizing the customary symptoms shall retire to an anteroom there to make ready the vessels and the elements, gather the acolytes, and don his vestments.

AT THE entrance of the procession—acolytes, appropriately garbed, bearing trays containing the vessels, followed by the Officiant and, if there be any, assisting functionaries, in surplices and mocha-colored stoles—the group shall rise. The acolytes shall deposit the trays—covered with paper napkins bearing such symbolic legends as shall designate the source of the elements—at the head of the table, and the Officiant shall take his place in front of the oblation.

THEN SHALL the Officiant say:

℣. Except the grounds are kept in the pot,

℟. They drool in vain for rich-bodied delectability.

℣. Refreshment and reviviscence be yours,

℟. And with you too, our brother.

℣. Let us impetrate.

O thou all-exciting power that broods in the bean, bestir thyself from thine ancient lethargy, unleash thy enslaving forces in the cauldron of boiling waters, pour forth upon the air thy heady aroma and lift us up out of drowsiness into renewed vigor and wakefulness.

℟. So be it.

THE OFFICIANT shall then unveil the vessels and, having touched with his fingers the silvered urn, shall trace in the air the sign of the Colombian coffee bean *(see below)*, the while saying:

Dedicated be this steaming, stimulating elixir, nectar exquisite, ambrosia superb, to the lifting of our flapping eyelids, the excitation of our muddied minds, and the exhilaration of our sagging spirits.

Then having poured the steaming element into fit receptacles, he shall signal to the acolytes to place one such vessel before each person present. Nor shall there be any distribution of any other beverages at this assembling, since according to the time-honored Coffeeburg Rule, the communion is closed. If there be those present who will not partake of the elixir of the bean, they shall be asked to depart while the sacred mystery is enacted only among the devotees.

THE OFFICIANT shall then raise his cup, saying as he does:

Coffee beans to coffee cup,
Coffee cup to coffee-ed lips,
Coffee to the stomach!

The entire assembly shall repeat in unison the same ascription and then each shall sip from his own cup.

During the sipping (slurping shall not be permitted, nor, because of official directives, shall there be any eating of any sort of foodstuffs) the group shall sing the hymn.

Hymn: Irregular.

With movement, as with "The Drinking Song" from *The Student Prince*

O coffee break, O moment blest,
Depriving us of slothful rest,
Now set our hearts aflutter;
O glorious bean, O richest juice!
To thee our praise we now adduce,
No fuller can we utter.
Coffee blessed!
Life restoring; spirits soaring;
Tempers set free
Till that day when next we need thee.

At the conclusion of the hymn the Officiant and his acolytes shall retire, then shall the group return to its regular business, greatly refreshed!

BECAUSE OF THE growing tendency to succumb to the unfortunate custom of celebrating this office with (ugh!) prefilled coffee cups, directives from the office of Civic Liberties require that this practice be tolerated. It should be kept firmly in mind however that the purest and most proper use of the order requires that the practice instituted by the instigator of the coffee-break be preserved. To this end and in the interest of keeping inviolate our sacred traditions, the element should be poured from a single container into the several vessels as a part of the office and not before.

The sign of The Colombian coffee bean is made by extending the right hand with the index and middle fingers joined tightly together in a horizontal position, the other fingers being drawn back against the palm of the hand. Then in a downward motion the two extended fingers are drawn slowly apart in opposing arcs and joined together again at the bottom of the gesture.

A DEVOTEE SHALL be one who has, after careful examination by the staff physician, the staff psychiatrist, and assorted messenger boys from local coffee houses, proved that he consumes at least five cups of coffee a day, and has submitted to the prescribed rite of initiation. (See Office for Cultic Affairs, *Book of the Cultus*, page 89).

* * * * *

Ghastly, isn't it? We've got a lot to be thankful for. See you in church.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Questionable visit

QUESTION: My daughter, Dora, was married two years ago to Michael. He had been married, had a little son, but divorced his wife for "scriptural reasons." When the divorce took place little Donnie was given for adoption by a childless couple about fifty miles from here. At the time of their marriage Dora and Mike had the understanding that since the baby had already been adopted, Michael would no longer go to see him. They agreed that this was necessary as a matter of fairness to the adoptive couple, the child, and the new marriage.

Last Christmas Mike expressed a desire to see the little fellow but Dora persuaded him not to do so. Since then he has brought the matter up on several occasions, and it has led to some argument. It seemed especially out of order because they are expecting a baby in a few months. I have expressed my opinion to them, but it wasn't very well received by Mike. What is to be done?

REPLY: It is painful for a parent to sign away a child, and after-thoughts are likely to arise. A decision to give a child for adoption is a serious matter under almost any circumstance. Subsequent events have added to the difficulties in this case.

It is highly important that such a judgment be approached in an imaginative and rational manner—that all possible factors and possibilities be considered. Thereafter, all decisions must be made in the light of what has gone before. Dora and Mike should have discussed the total situation and its relationship to the new marriage, arrived at firm conclusions, and they should now be honored.

It appears that Dora made an error in discussing this matter with you, and that you have erred in offering advice, unless Mike, along with Dora, had requested it. Such issues should be settled by a couple alone, unless they jointly seek counsel of someone, but, as a rule, an in-law is likely to aggravate the difficulty. A qualified outside person could be of more help.

After a child has been adopted by a couple it is generally best for the original parent not to see the child, so that both the youngster and the adoptive parents may make the necessary adjustments without hindrance. Anything different should be contingent on agreement between adoptive parents, the original parent, and his wife.

Vengeful

QUESTION: Gladys is forever trying to get back at girls and boys who have in some way offended her. I feel that she has inherited this trait from previous generations, for Gerald and I are not that way. How can we combat it?

REPLY: Vindictiveness is not inherited. It is probably the outcome of excessive frustration, disappointment, unfortunate discipline, and lack of intelligent Christian guidance in her home. Help Gladys to find ways of succeeding in some worthwhile things, cultivate her confidence, explain how revenge pays off in kind, provide suitable penalties for vengeful actions, and offer praise for commendable ones.

Guide to Bible Study . . .

Paul's advice to one of the first Christian congregations is still to the point and much needed by us all

By Henry H. Scherer

First Thessalonians: Chapter 5

Keep awake . . . pray constantly

The second coming of Christ had been explained to the Thessalonians *(verse 1)*. They were to be neither fanatical about momentarily expecting it, nor careless in neglecting this great hope.

The second coming will be a surprise *(verse 2)*. God is always surprising his enemies and neglecters *(verse 3)*.

The Christian is always ready to meet his Savior *(verse 4)*. He does not live in darkness. It has often been said that a bright street light is as good as a policeman. The light of the gospel is a constant protection to the Christian's soul. We belong to the light if we belong to God *(verse 5)*.

The Christian keeps spiritually awake *(verse 6)*. If a member of the congregation nods during the sermon, wake the preacher. True, but half the sermon is in the hearer. The brighest sermon cannot enlighten a dull mind.

The worldling can err in two ways *(verse 7)*. He can be careless and sleepy. God is more often lost by neglect than by violent hatred or denial of him. Or the man of the world can lose God in more spectacular ways, by gross and noisy sinning, like drunkenness.

The Christian battles for Christ. Here is a first mention of the Christian's armor (elaborated in Ephesians 5). Here is offered us the helmet of salvation, besides the breastplate of faith and hope *(verse 8)*. So shielded, the Christian is immune to all the missiles of the Devil.

Predestination can be a message of love and comfort *(verse 9)*. God predestines us to salvation. This is God's loving plan for each of us. Not our own goodness, but Christ's goodness, is our hope. Not our own striving, but Christ's death on Calvary, frees us. Not our planning, but God's eternal plan, makes us his own. Waking or sleeping, living or dying, on both sides of our grave—we live with Christ *(verse 10)*.

We are to help build the church *(verse 11)*. Many of us have helped erect a building. But all of us are building the church every day. Paul says, "build one another up." What a delightful building project! Let me watch my chance to build up my brother, not tear him down.

Pray constantly. Belonging to Christ, the Thessalonians are given some practical advice on their conduct in the church.

Respect for Christian leaders is commanded *(verse 12)*. Pastors and lay leaders deserve our respect and support. They labor for us and are often repaid with abuse instead of praise or thanks. We should esteem our leaders because of the work they do *(verse 13)*.

You have many leaders in your church for whose labors of love you may well thank God. Learn to seek out and recognize such labors and laborers in your own congregation. It will make your life much happier. "Be at peace," urges Paul.

Not merely office holders, but all church members have work to do. We are to admonish the idle. Dr. H. F. Martin, once president of Midland College, often used to say, "God himself can't save a lazy man." Many Thessalon-

ians, expecting Christ's coming soon, laid down their tools. We should rather be diligent in our tasks at the coming of the Lord. Any honest labor is work for God *(verse 14)*.

PEOPLE NEED frequent encouragement. Let us keep eyes and ears open, and heart warm, to console the mourner, encourage the man to whom life is hard, give cheer to the discouraged. The faint-hearted are always with us, but they can be made brave again by our word and example.

The weak are also plentiful in every congregation. We must help hold them up. The church is not a society of the elect but a family of sinners. The world is always slyly coaxing us to dilute our Christianity. So hilarious were the early Christians in their love for Christ that they were accused of being drunk. We are not to water down the good wine of Christ's teaching to suit the dishwater dullness of the world without Christ.

Not revenge, but the good of all, is a Christian's goal *(verse 15)*. A few people so motivated can change a whole society.

THREE EXHORTATIONS NOW following have been called "the standing orders of the church."

(1) Rejoice always *(verse 16)*. Nothing can dull the life or continuously sadden the heart of him who lives in Christ.

(2) Pray constantly *(verse 17)*. A Christian's life is a constant prayer. Special times are also set aside for conversation with God.

(3) Give thanks *(verse 18)*. Always the child of God is grateful.

Do not quench the Spirit *(verse 19)*. It must seem to some eager workers, especially newer and younger ones, that we preach for zeal in the church and repress it when manifest. The Spirit continues at work in the church. Let him guide us and our friends, He has constant new strength and joy to give us.

Hear teaching and preaching gladly *(verse 20)*. We do well to be glad for all who witness to Christ's saving love, even if their words or manners differ from ours.

But we are to use our good sense *(verse 21)*. Some excesses need to be curbed. Some virtues need encouragement. Spiritual gifts are to be cultivated.

We are to avoid all evil *(verse 22)*. Jesus taught us, in his perfect prayer, to pray for deliverance from evil. Let us avoid all the bad we can. Let us be found with Christian friends; doing good, hearing good, speaking good.

GRACE BE WITH YOU. Paul takes his own advice, and closes this first letter to the Thessalonians with a prayer *(verse 23)*. God does give us peace. The peace we know, in the midst of a world in constant turmoil, is a token that God is helping us to grow in grace. Sanctification is a lifelong process. We need to battle for holiness so long as we live on earth. A faithful God assists us *(verse 24)*.

Paul asks for prayer *(verse 25)*. It will uphold us to know that others pray for us. Missionaries say they can tell when the church at home is praying. Your pastor will plan better, labor more effectively, and preach more fervently, if you pray for him.

The kiss was a familiar oriental greeting *(verse 26)*. Phillips' "hearty handshake" is more in accord with western practices today. The church is God's family. Each congregation is such a household. Our friendliness makes evident our oneness in the family of God.

Reading Paul's letters is still of great importance *(verse 27)*. The Scriptures are to be read. God make us diligent readers of his Word!

The grace of our Lord Jesus Christ be with you *(verse 28)*.

BOOKS

FROM "NOTHINGNESS" TO GOD

Nihilism: Its Origin and Nature—with a Christian Answer. By Helmut Thielicke. Harper. 186 pages. $5.

Volume IV of the "Religious Perspectives" series follows such able men as Christopher Dawson, Herbert Butterfield, and George Boas—and Thielicke measures up with a provocative contribution to the analysis of "the crisis of man's separation from man and man's separation from God"—the crisis in our apocalyptic epoch!

The occasion for the lectures in 1945 in post-war Germany has served to give us the "hard metal" of intellectual assessment of the state of our times. Without the usual superfluous jargon and embellished language of the ivory tower, the author speaks to man's condition. His words have been devoured by the eager and skeptical, not only in post-war Germany but in Japan and now in our country. Our thanks go to Dr. Doberstein for his translation of this meaty offering as well as the ringing evangelical sermons which communicate the gospel to thousands who are eager for sound biblical food rather than nicely presented ethical and "positive thinking" nostrums!

Here in twelve chapters, the University of Hamburg rector, the able theologian, the real preacher, and the true pastor speaks a good word" to all who are threatened by the anxiety, boredom, and emptiness of our times. He speaks with penetrating power of the last "ism"—Nihilism. He examines effectively this "ism" in all of its ramifications — personal, political, economic and cultural.

Few scholars are able to marshal so many arguments and insights from so many fields as to meet the keenest intellects with help. Some of the chapters are: "The Absolutization of Nothingness"; "Nihilism as a Psychiatric Phenomenon"; "Nihilism—the Lonely Form"; "Nihilism—Overt and Disguised"; "Nihilism in Law and in Medicine"; "The Political Form of the World's Breakdown"; and "The Human Form of the World's Breakdown"; "The Anxiety of Life"; "Fractured Nihilism"; and "Where Do We Go From Here?"

The "real therapy" is suggested all through the book. This world is "loved by an everlasting heart." We are called upon to say "Yes" to life.

The true skeptic—especially the young—will find much light and direction in this book. Thielicke knows the hard way of doubt that may lead to truth. Luther's profound and comforting saying, "God creates out of nothing; if you are not nothing God can make nothing of you," may lead us, assures the author, to the only security in a most insecure world. MORRIS C. SKINNER

Albany, N. Y.

TRANSLATING THE BIBLE

This is the 350th year since publication of the King James translation of the Bible. So there is an unusual number of books in 1961 regarding the history and the problems of Bible translation. Among them are:

The English Bible. By F. F. Bruce. Oxford University Press. 234 pages. $3.75.

A British scholar describes translations of the Bible into English, from Caedmon's metrical paraphrases in the seventh century to the New English Bible in 1961. Samples from important translations are given, plus biographical details regarding translators. There are critical appraisals of many translations, especially of those in this century (Weymouth, Moffatt, Goodspeed, Phillips).

Four Centuries of the English Bible. By John Reumann. Muhlenberg. 63 pages. $1.

This brief, vigorous narrative by a professor at the Philadelphia Lutheran Seminary covers the same territory as Dr. Bruce's book, with emphasis on the two "great centuries," 1525-1611 and 1881-1961, which are the special periods of achievement in Bible translation into English. Dr. Reumann gives unusual emphasis on the in-

"The first well-crafted and important study of the suburban mission to appear in book form."
—Christian Century

THE SUBURBAN CAPTIVITY OF THE CHURCHES
by Gibson Winter
Divinity School, University of Chicago

"Author Winter sees signs of hope . . . above all the concern and responsibility of laymen." —Time

"Provides a wealth of factual material presented in an interesting style."
—Baptist Sunday School Board

"Should be read and prayed over by every Protestant pastor, lay leader and denominational official in the United States."
—Sacramento Bee

"We couldn't put it down, because it was a picture of some churches where we worship and work and therefore a portrait of us." —Presbyterian Life

"Winter's charges are just as applicable to evangelical churches as they are to liberal churches." —Eternity

"A new idea for keeping Protestantism alive downtown, called 'sector ministry,' has been proposed." —Washington Post

"The author, a clergyman of the Church and a trained sociologist as well, brings to his writing significant sociological insights which . . . make of this an extremely important work." —The Living Church

"Required reading."
—Church Federation of Greater Indianapolis, Directors' Report

"One thing is sure. The churchman is pretty thick-skinned who can read it without being shaken."
—St. Louis Post-Dispatch

$3.50 at all booksellers
DOUBLEDAY & COMPANY, Inc.
Garden City, New York

fluence of the Lutheran Reformation in Germany on the 16th century translations of the Bible into English.

Translating the Bible. By Frederick C. Grant. Seabury. 183 pages. $4.25.

Dr. Grant reviews briefly the early problems of translation of the Hebrew Scriptures into Greek, the Greek New Testament into Latin, and then the whole history of putting the Bible into English. The best part of the book is the last chapter, "Principles and Problems," clarifying in expert manner the difficulties in reconstructing the biblical text and finding English words that best reflect the original language.

E&R STORY

A History of the Evangelical and Reformed Church. By David Dunn and others. Christian Education Press. 369 pages. $5.95.

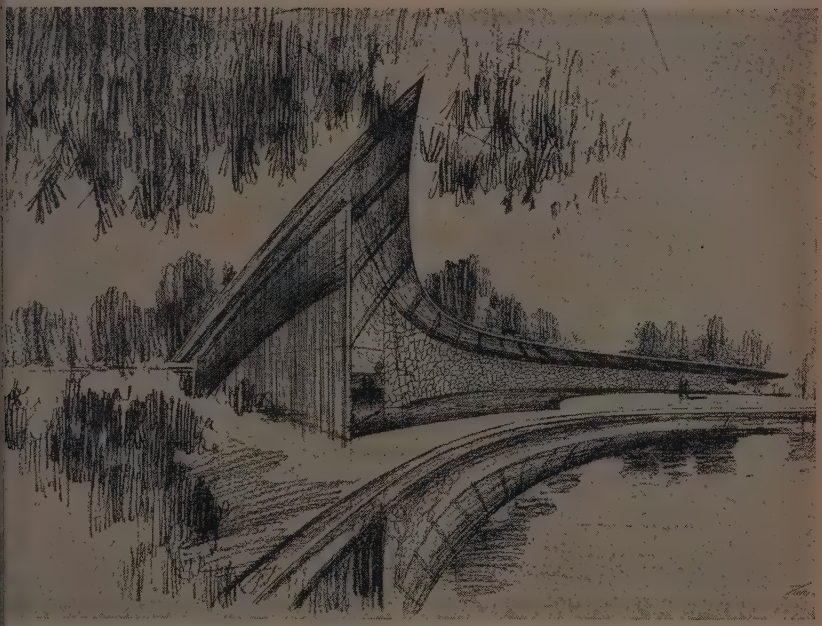
Now that the Evangelical and Reformed Church has merged with the Congregational Christian Churches to form the United Church of Christ, it is appropriate that the history of the first-named body should be recorded and it is natural that this history should be viewed in the light of the merger.

The Evangelical and Reformed Church was itself the product of a merger in 1934 of the German Evangelical Synod of North America and the German Reformed Church. Both of these earlier bodies had many similarities with Lutheran churches in America. The German Reformed came to America with German Lutherans during the colonial period and wrestled with the same problems in parallel ways. The Evangelicals settled in the Middle West alongside of Lutherans as part of the great 19th-century immigration from Germany and had similar experiences in founding churches on the frontier.

What distinguished Lutherans from these others was that in the long run they sought ecclesiastical unity on a confessional rather than on an ethnic or cultural basis.

Such observations as these should suggest that this illuminating history is of more than passing interest to Lutheran readers.

Philadelphia THEODORE G. TAPPERT



Tear-shaped Church to Be Built by Florida Congregation

"THE REACTION to the design is always he same," said Pastor Paul Pieper. "At first is one of shock. Then it is one of awe. Finally, it is one that recognizes a structure hat is worshipful and beautiful."

The controversial new church (pictured) s proposed for the Lutheran Church of the Holy Comforter at Treasure Island, Florida. Designed by internationally-known architect Victor A. Lundy, it will be molded about a acht basin in Boca Ciega Bay.

The architect says the design was inspired y "one of God's most perfectly engineered reations, the chambered nautilus shell." The peak rises 80 feet above the chancel. Lundy has chosen natural materials of stone nd wood for the base structure, utilizing aminated beams and large areas of glass, rick and stained glass.

Cost of this first unit for a mission church organized in 1958 will be $70,000. Initial phase of construction will provide a chapel seating 200, fellowship area, seven classrooms, kitchen and pastor's study. During a recent funding drive, the congregation raised $300 per family per year for the project.

The Rev. Paul F. W. Pieper has been pastor of the congregation since its inception. He describes the symbolic shape of the low entry of the planned church as representative of humility and death. The upward sweep of the roof to the height above the chancel symbolizes the Resurrection and eternal life, he says, and the entire structure is symbolic of the cupped hand of God in which man lives in daily trust.

The unusually beautiful site, which influenced the unique design, has been the setting of an annual Easter dawn service attracting 800 to 1,000 persons.

CANADA

Canada Lutheran Churches Report Gains During 1960

WINNIPEG—On the whole 1960 was a good year for Canada's Lutheran churches. Although the number of churches decreased by 18, reflecting some amalgamation and disbanding, the 1,017 congregations reported their baptized membership (including children) increased 3.9 per cent to 267,582.

The total confirmed membership grew 3.3 per cent to 166,904. These congregations, located in the North West Territories and all provinces except Prince Edward Island, were served by 659 pastors, 20 more than the previous year.

During 1960 churches and parsonages were built and improved, boosting the property valuation 14.4 per cent to almost $44 million. Indebtedness grew slightly faster, 19.9 per cent to almost 10 2/3 million dollars.

The $6.7 million spent locally was up 8.7 per cent, while the benevolence figure (missions and administration) was up 9.7 per cent to $1.7 million.

More than 66,000 Canadian children were enrolled in Lutheran Sunday schools last year, an increase of 3.9 per cent, where they were taught by 8,500 teachers, 7.7 per cent more than the previous year.

Canadian Lutheran churches are affiliated with ten different church bodies lying mainly in other countries, nine in the U.S.A. and one in Denmark.

Two small bodies reported the largest per capita gain in membership. The twelve Lutheran Free Church congregations located on the Prairies reported a gain of 9.8 per cent in baptized members. The eight National Evangelical Lutheran Church congregations, located around the Lakehead, reported a 12 per cent gain in confirmed members.

The two largest groups reported the greatest numerical gains. The 311 congregations of the United Lutheran Church in America reported a gain of 3,246 baptized members (3.5 per cent) and the 307 congregations of the Lutheran Church—Missouri Synod reported a gain of 1,956 (3.9 per cent) confirmed members.

Money spent within the congregation fluctuated widely. Missouri Synod congregations spent 16.5 per cent more than last year. Local expenses in the large Ontario District increased by 11.6 per cent or almost $100,000.

The greatest gain in benevolence, monies sent to missions and administration, was reported by the Slovak churches, 41.5 per cent. The NELC congregations, of Finnish background, were next with 18 per cent. Missouri was next with a whopping increase of $94,820 or 15.8 per cent.

ICELANDIC

Dr. Haraldur Sigmar Marks 50th Year of Ordination

SEATTLE, WASH. — Dr. Haraldur Sigmar, former president of the Icelandic Synod,

Dr. Sigmar (seated) with Pastor Nelson and his pastor sons, Harald and Eric Sigmar

was honored June 18 at Calvary Church, on the 50th anniversary of his ordination.

A native of Manitoba, Pastor Sigmar was graduated from Wesley College, Winnipeg, and from Chicago Lutheran Seminary in 1911. Ordained in the Icelandic Synod, he served parishes in Saskatchewan, North Dakota, British Columbia and Washington. He retired in 1957 from Blaine Church, Blaine, Wash., and is now living in Kelso, Wash.

Present at the celebration were two sons in the ministry, the Rev. Harald S. Sigmar, of St. Paul's Church, Vancouver, Wash., and the Rev. Eric H. Sigmar, pastor of Zion Church, Camas, both Pacific Synod churches. Both have also been pastors of Calvary Church, of which the present pastor is the Rev. Norman Nelson, vice president of the Icelandic Synod.

About half the present membership of Calvary Church were baptized, confirmed and/or married by the senior Pastor Sigmar in his former rural parish in North Dakota. They moved with thousands of other prairie people to Seattle for work in the shipyards and plane factories.

WEST VIRGINIA

Synod Workshop Stresses Service to Older Persons

By HAROLD L. HANN

FAIRMONT, W. VA. — Representatives of half of West Virginia's congregations attended a pilot Christian service workshop project at Jackson's Mill. Conducted by the inner missions department of the ULCA Board of Social Missions, the project was intended to define Christian service as a congregational function, particularly in meeting the needs of older people in the church and community.

Leaders were the Rev. Harold W. Reisch, inner mission director of the Board of Social Missions; B. C. Harrington, of Davis and Elkins College; and Chester A. Holmquist, director of the Lutheran Service Society of Western Pennsylvania.

The Rev. James R. Stephenson, of Clarksburg, is chairman of the synod's social missions committee which sponsored the meeting. A summary of the program will be presented at a conference this September in Blackwater Falls State Park, Davis, W. Va.

VACATION CHURCH SCHOOL is an effective evangelism technique, it was indicated in the experience of the Aurora-Davis Parish this summer. Pastor George C. Weirick reports total attendance in three schools in different parts of the parish exceeded the total active membership of the three congregations.

Several Monongahela Valley congregations are holding vacation schools this month or early in August. They are Trinity, Newburg; St. Paul's, Grafton; St. Mark's, Clarksburg; Holy Trinity, Elkins, and Grace, Fairmont.

CAMP LUTHER completed its 16th season of service to the synod. Pastor Charles W. Aurant, of Huntington, and a staff of 22 teachers and counselors led 189 campers in a program of recreation and training for leadership in the church.

THE REV. DAVID A. JENSEN has started development of a new mission field in Vienna, W. Va.

CENTRAL STATES

New Building Dedicated By St. Mark's, Emporia

By MARTIN G. SCHROEDER

OMAHA, NEB.—St. Mark's Church, Emporia, Kan., dedicated its new house of worship on July 2. Services were conducted by Pastor Sherman Frederick.

Dr. Alfred W. Young, president of the Central States Synod, was the celebrant of the communion service and confirmation of the youth class.

Dr. E. F. Tonsing, of Topeka, a former pastor of St. Mark's, preached at the afternoon service. At the final service in the evening, the sermon was given by the Rev. Olney E. Eaton, of Minneapolis.

Urgency to Propel Gospel Needed, Mission Pastors Told

GREENVILLE, PA.—Principal indictment against the church today is its lack of urgency, when all around it the commercial world "exerts a tremendous sense of urgency in pushing its own gospel."

MERLE G. FRANKE

So said the Rev. Merle G. Franke, addressing more than 100 United Lutheran home mission pastors meeting at Thiel College last month. Pastor Franke is secretary of English missions for the ULCA Board of American Missions.

"The people who make soap and cigarettes have unbounded energy in selling their own brand of gospel," he said. By contrast, "the church seems to be in a casual mood regarding the real Gospel." One of the reasons, he suggested, is the "failure of ministers to get excited about their work."

"Today there is too much dragging of feet in the ministry," he said. "The ministry has taken on a 'gray flannel suitedness' that appears to have stifled the urgent drive to turn the world upside down with the Gospel. The fundamental thrill of propelling the Gospel into the world which was the aim of the original apostles has faded in many of our ministers today. This awesome responsibility seems to have degenerated into a routine."

The church can recapture its sense of urgency only if both "clergy and laymen allow themselves to be dynamic witnesses to Christ and his saving work," he said.

Only the bold leadership of the pastor himself can lead the church in this day, he told the home mission pastors, who attended from 15 states and four Canadian provinces.

"Your church has been strategically placed by the Board of American Missions to reach out into the community," he said. "If it is a little ecclesiastical island, then it is a failure. If it is not seeping into the lives of people in your community the congregation is not doing its job."

QUENTIN P. GARMAN

The Rev. Quentin P. Garman, of San Diego, Calif., told the men that "a lasso of fear" won't fill their churches.

"People have to be loved into the kingdom — they can't be coerced or forced," he said. "You can't hold people by a lasso of fear, only by the love of God."

The church has been lax in developing lay leadership, Pastor Garman said. "The laymen are willing to work—only most pastors have never asked them to put on the harness in the right way. Once you tell the people in the parish of the need, there are always potential funds and manpower available to meet that need."

He told the pastors that "evangelism will solve every parish problem. If it's a question of leadership, evangelism will bring you the leaders you need. If it's finance, evangelism will provide the additional funds."

If pastors put laymen to work ringing doorbells, he said, their ministry will prosper.

Mission Schools in 5 Areas

THE FIVE-DAY school for mission pastors held at Thiel College was the second in a series of five designed to indoctrinate men assuming assignments for the Board of American missions. About 350 are attending the five schools this summer.

The first was held in June in Puerto Rico. Other schools were scheduled at Lenoir Rhyne College, Hickory, N. C.; Asilomar, Calif., and Colorado State University, Fort Collins, Colo.

NEW YORK

Wagner to Honor Publishers at New Library's Dedication

NEW YORK—Wagner College will "salute the conspicuous contributions" of the American book publishing industry by conferring honorary degrees upon three publishers at dedication ceremonies of Wagner's new library on Sept. 30.

Dr. Richard H. Heindel, Wagner president, announced the recipients of degrees will be Cass Canfield, chairman of the editorial board and the executive committee of Harper and Brothers; Storer B. Lunt, chairman of the Board of W. W. Norton and Company and president of the American Book Publishers Council; and Victor Weybright, chairman of the board and editor in chief of The New American Library of World Literature. Each will receive the doctor of humane letters degree.

This is the first time that three eminent publishers have been so honored simultaneously by a liberal arts college.

"Our academic and national society," commented Dr. Heindel, "has been remiss in not fully recognizing the great educational and world-wide importance of the publishers of our books.

"This important area of communications—and we feel especially close to publishing here at Wagner where we have had a writers' conference for six years—has many distinguished members, effective in their own firms, yet diligent for the good of their industry and the great cause of books in the United States and throughout the world."

Mr. Canfield served on the Board of Economic Warfare in Washington and London, and headed the Office of War Information in France in 1945.

Mr. Lunt, president of W. W. Norton since 1945, represented the book publishing industry on the U.S. National Commission for UNESCO for four years, and is the first American to serve on the executive committee of the International Publishers Association.

Mr. Weybright served the OWI in World War II and was special assistant to Ambassador John G. Winant in London. In 1945 he and Kurt Enoch, formerly associated with paperbound publishing houses in Germany, started the New American Library, one of the leading American paperback, pocket-size book firms.

PENNSYLVANIA

Old People Should Stay Out Of Institutions, Says Foose

By VIGGO SWENSEN

HARRISBURG—Institutions for old people "are often crowded by those who have only minor physical or mental infirmities," it was reported by Frank Foose, of Harrisburg, who has been acting as chairman of the Pennsylvania Council on Aging. The result, he said, "is that those with really severe handicaps often cannot be admitted."

Dr. Francis A. Shearer, executive director of the Pennsylvania Ministerium's Board of Inner Missions, was elected chairman of the council when representatives of 36 statewide organizations and governmental departments held their first meeting, July 12 at the West Shore Country Club. Delegates to the meeting accepted a recommendation of the steering committee that their efforts should be concentrated on keeping elderly persons in their own homes rather than in institutions wherever possible.

VISITORS TO Shawnee state park, Bedford County, this summer will have the services of a full-time chaplain provided for by the Central Pennsylvania Synod. This is part of the state park camping ministry program of the state Council of Churches. The program was begun by the Council in 1959 at the request of the State Department of Forest and Waters, according to the Rev. Cedric Tilberg, director of The Synodical Board of Social Missions. Chaplain is Harry L. Hall,

PA.: HARRISBURG . . .

New Market, N. J., a middler at Gettysburg Seminary.

ST. MATTHEW'S CHURCH observed the 50th anniversary of its organization in June. Richard T. Sutcliffe of ULCA Department of Press, Radio and Television spoke at a congregational banquet. Dr. Grayson Stup, Atlanta, Georgia; the Rev. J. Elmer Leas, Cleveland, Ohio, and Dr. George Bass, Minneapolis, Minnesota—all former pastors —were guest preachers. Synod President Dwight Putman preached at the rededication service, June 25.

H. ALLAN HAZEN, St. Paul's Church, Altoona, 1961 graduate of Gettysburg Seminary, was ordained and installed as assistant pastor of Zion Church, July 9. Participating were: President Dwight Putman, Secretary Ralph Robinson, Dr. Beryl Maurer, director of Synodical Research and Development; the Rev. James Morecraft, Memorial Church, Harrisburg; the Rev. Earl Zellers, St. Paul's Church, Altoona, and Dr. Viggo Swensen, pastor loci.

The Rev. Leonard Shertzer, First Church, Portage, has accepted a call to Augsburg Church, effective September 1. He succeeds Dr. Richard Martin, now of St. Paul's Church, Williamsport.

GETTYSBURG—260 laymen and pastors attended two-day sessions of an annual stewardship school sponsored by synodical committee on stewardship and benevolence in cooperation with the Lutheran Laymen's Movement. Four groups met between June 24 and July 2. This was the highest attendance thus far—and included three women who plan to promote attendance of more women in the future. LLM representatives were: Walter Jensen, associate director; John Berger and Milton Fiene, assistant directors. For the synod: Secretary Ralph Robinson and Business Manager Onni Kangas.

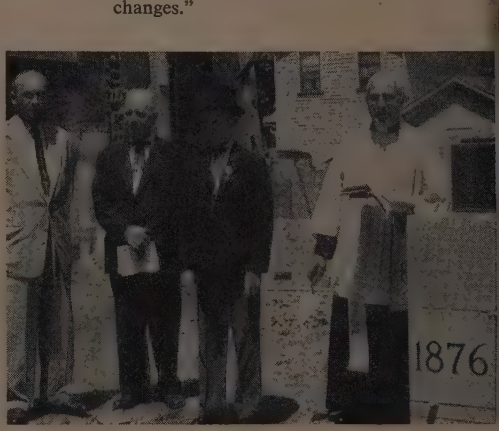
THE NATURE OF the rural nonfarm population in 14 northeastern states was closely examined at a meeting in Gettysburg, June 27-29, sponsored by the National Lutheran Council. Dr. E. W. Mueller, Chicago, secretary of NLC's work in town and country, called this first conference of its kind to determine how the church can best serve these people.

More than 70 social scientists, churchmen, educators and state government officials took part. Citing the urgency for such a meeting, Dr. Mueller said: "Population patterns and related problems are changing so rapidly that the church cannot keep up with the changes."

St. Paul's, Corry, Lays Cornerstone

PITTSBURGH—Cornerstone for a new parish education building was laid early in June at St. Paul's Church. The $110,000 modern structure will provide 14 classrooms, Sunday school office and a working sacristy.

The new stone was placed on top of the cornerstone from the original (1876) church. St. Paul's this year celebrates its 90th anniversary. The pastor is Dr. Elmer Ortner.



From left: George Tinko, Eloph Dahl, Richard Tate, Dr. Ortner

Dr. James Copp, associate professor of rural sociology, Pennsylvania State University, after examining several patterns of individuals in a specific community under study, said: "The church is seen as a local neighborhood rather than as the Body of Christ . . . a place rather than a company of believers."

Dr. Copp concluded: "In terms of the potential numbers of people to be brought closer to the church, the static (rural nonfarm) community offers a great mission challenge. In terms of the motivation of the church and the people's definition of what the church is, it is an open question as to whether or not the church will successfully meet the challenge."

Change in School Program Planned

YORK—Possibility of eliminating the 6th grade "released time" religious education program in York public schools and concentrating on the 5th grade will be studied by Council of Churches weekday school committee headed by Rev. Herbert Kline, St. Mark's Church. The program was begun 15 years ago by the York County Ministerial Association and was taken over later by the Council of Churches. A committee of public school principals reviewing the present program recommended the change because of the need for improving quality of teaching.

MRS. MELVIN BECKER is director of Advent Church day camp, July 10-28 for the 4th through 8th graders. Located in Druck Valley the camp is in its fifth year and has a staff of 18 including teen-age counselors.

ST. JOHN'S CHURCH, Mt. Wolfe, has approved an $80,000 building program including renovation of the church and an addition to the church school building. Groundbreaking services were held July 9. Rev. Robert Sternat is pastor.

DR. GUSTAVE WEBER, president of Susquehanna University, preached in Grace Church the dedication service for its recently placed spire, July 9. Constructed of porcelainized steel, surmounted by a gold colored cross, the spire is illuminated nightly.

Pastor Voellm puts last touch to cornerstone

New Education Building For St. Petri's, Tacony

PHILADELPHIA—The Rev. G. A. Voellm, pastor of St. Petri's Church, Tacony, northeast Philadelphia, celebrated the 25th anniversary of his ordination June 18 by laying the cornerstone of a new educational unit to cost $122,000. Dr. Ralph A. Boyer, home missions director of the Pennsylvania Ministerium, assisted at the service.

On July 1, Pastor and Mrs. Voellm led 98 members of the congregation by jet flight on a vacation trip to Germany. They'll visit Pastor Voellm's home town, Asperg, Germany.

—CARL W. WEBER

Drama on Sundays Authorized

HARRISBURG, PA.—Gov. Lawrence has signed into law a bill authorizing the production and performance of drama and civic light opera in Pittsburgh on Sundays.

Church groups opposed the legislation as another "wedge" in Pennsylvania's Sunday closing law.

PENNSYLVANIA

Homes for Old People Are Under Construction

By WILLIAM C. ROEGER

NORRISTOWN—Construction began recently on a new Lutheran Home at Telford. The building will house aged guests of the Lutheran churches of the area. Ten area congregations share in the expense and management.

The Artman Home for Lutherans at Ambler is engaged in its third major building program of the decade, building a new kitchen, dining room, food storage facilities and additional guest rooms, as well as living rooms and an occupational therapy room.

ST. JOHN'S CHURCH, South Pottstown, completed construction of an education building and held an "open house" for churches of the Pottstown area following dedication services.

HOME MISSIONS came in for special attention during the vacation church school period this year, as this was the mission study theme of the ULCA vacation church school materials. A number of the congregations of the district received mission offerings for the North Penn District's newest mission congregation, Redeemer Church, Hartsville. Most schools reported record-breaking attendances.

GOOD SHEPHERD congregation at King of Prussia is one of the many ULCA missions not yet in its first building unit, although it expects to occupy this before Christmas. Since its organization in 1957 it has been meeting over the police station in Upper Merion Township Building. Recently when these quarters were no longer available, the congregation began holding services in the spacious cafeteria of the ultra-modern building of the Allstate Insurance Company.

NOT MANY years ago St. John's, Hatboro was a new mission. Now a thriving congregation, it has called its first assistant pastor, Fred S. Foerster, who was installed by the senior pastor, John H. Kaelbere. Pastor Foerster is the son of Dr. Frederic C. Foerster, pastor of Peace Church, Philadelphia, who preached at the installation service.

JUNE WAS Deaconess Month in the ULCA and a number of parishes marked this with special services. Sister Mildred Sassaman, directing deaconess at the Artman Home, Ambler, spoke at services of St. James Church, Chalfont. Sister Sue Roth, blind herself and a missionary to the blind under the Board of Inner Missions of the Ministerium of Pennsylvania, spoke at Grace Church, Pottstown.

DR. ROBERT HULDSCHINER of the editorial

IN MIAMI, FLORIDA
St. Peter's
33rd to 34th Avenue
on West Flagler Street
Carsten H. Ludder, Pastor
Worship
9:30 and 11 A.M.

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus. R Bus. Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

Historical St. John's
81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 7 A.M.
Rev. Fred P. Eckhardt, Pastor

CHRIST THE KING

LUTHERAN CHURCH IN THE LOOP
327 S. La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

staff of *The Lutheran* was the speaker at the annual outdoor devotional service (held indoors because of the rain) at St. John's Church, Spinnerstown, under the auspices of the North Penn District Luther League.

ANNIVERSARIES have been featured in churches of the Norristown area recently. Grace Church, Hatfield, marked the 50th anniversary of ordination of its pastor emeritus, Rev. Dr. William A. Fluck. Speaker was Dr. Karl S. Henry of the staff of the ULCA Board of American Missions. Guest of honor was Dr. Jacob Bittner, of Kutztown, roommate of Dr. Fluck at the Philadelphia Seminary. Gifts were presented by St. Luke's Church, Reading, and Grace Church, Hatfield, the last parishes Dr. Fluck served.

MORE THAN 700 persons gathered at St. John's Church, Sumneytown, on July 9 to honor the Rev. E. L. Angstadt on the 25th anniversary of his pastorate. Sermons at morning and afternoon services were given by his Muhlenberg College classmates, the Rev. Malcolm S. Eichner, of Advocate Church, Philadelphia, and the Rev. Ralph E. Kerstetter, of Grace Church, Roxborough.

Pastor Angstadt (center) is congratulated by Pastors Eichner and Kerstetter on anniversary

DELAWARE

Churches Get Ready to Join Maryland Synod at Merger

By CARL G. SMITH

WILMINGTON, DEL.—In what has become known as the "Little JCLU," Delaware District Dean Robert E. Neumeyer and Secretary W. Russell Zimmerman have begun conferences with officials of the Maryland Synod, looking toward the day of merger.

The 10 congregations in Delaware—with a total of 6,793 baptized members—will be transferred from the Ministerium of Pennsylvania to the Maryland Synod when the new LCA is created in 1962. Details to be worked out include a new district line-up, location of 1963 benevolence funds, representation on synodical boards or commissions.

Meanwhile, the Delaware District, which includes 12 Pennsylvania churches along with the 10 in Delaware, tried a new way of dividing its synodical benevolence goal among the congregations for its last year as one district. Twenty pastors and 113 councilmen gathered in St. Stephen's Church, Wilmington, to hear a presentation and then to adopt their goals in separate simultaneous meetings.

Dr. G. Elson Ruff, editor of *The Lutheran*, was the speaker and a filmstrip on benevolence trends and needs was shown by Earl Henry of the synodical stewardship office.

Besides voting on their own congregations' responses, the councilmen filled out forms indicating how much they thought every other congregation in the district might give. The results were to be tabulated in the stewardship office and made known only to the affected congregations.

Bad Housing for Migrants Stirs Churches to Begin New Ministry

WILMINGTON, DEL.—Concern about conditions under which the children of migrant farm laborers live in Delaware has been in-

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

Invest your life in preaching God's good news in our spiritually-needy world. A man of faith and enthusiasm can have a thrilling life as a pastor in our Church in the West. Enlist now! Catalog. Information.

The new academic year begins September 4, 1961; four-year B.D. course including mandatory internship.

CLARA MAASS MEMORIAL HOSPITAL
SCHOOL OF NURSING

Affiliated with Upsala College

* * *

Apply Now for September 1962

Write to:

Director of Nursing School
CLARA MAASS MEMORIAL HOSPITAL
Belleville, New Jersey

BEFORE YOU BUY
CHURCH FURNITURE
"the second most important thing in your church"

...see the man from Endicott!

You'll be happy you did, because Endicott-Quality furniture will provide satisfying service and enjoyment for generations to come.

Originators and manufacturers of

CUSHION-EZE PEWS

with pure foam rubber cushioning and patented Perma-Dowel® construction.

For more of the "inside story"... call or write Dept. F18

A SYMBOL OF FINE CRAFTSMANSHIP

Endicott CHURCH FURNITURE

WINONA LAKE · INDIANA

DELAWARE . . .

creasing in many of the churches in the state.

One of the first projects of the new Delaware State Council of Churches was "the migrant ministry." The council raised $12,000 within the state, enabling it to establish two child care centers, a summer school, and recreation and counseling services. A chaplain was obtained for the summer.

St. Mark's Church, Bellefonte, wove the plight of the migrants into the curriculum of its vacation church school. One day of the school was devoted to a visit to a migrant labor camp and the junior department collected gifts of toys, games, and clothing from the congregation for the migrant families. One need which was met was for laundry baskets which could be suspended with wires to serve as ratproof cradles for babies in the primitive housing provided for the migrants.

The State Board of Health tightened up its inspections of migrant housing.

The migrants, many of them Puerto Ricans, are used widely in harvesting and processing of vegetable crops in the coastal plain of southern Delaware.

Meanwhile, Puerto Ricans are moving into the urban Wilmington area in increasing numbers. The 500th child registered in the interracial playground program of Zion Church was a Puerto Rican boy who lives about four blocks from the church's Neighborhood House.

Twenty-three Families Give 60 Per Cent

DOVER, DEL.—An early start on construction was assured when St. Andrew's Church exceeded the advance goal in its second building fund campaign.

Minimum goal was $16,000, the advance goal $20,000, and the venture goal $23,000. Actual results totaled $21,125 in two-year pledges.

A compilation by the pastor, Raymond C. Best, showed that 60.2 per cent of the total pledged came from the 23 families of committee members and team captains; 28.7 per cent from 39 families covered in the

general visitation, 3.5 per cent from 13 teenagers, 7.4 per cent from seven non-member families (three of whom later became members) and the remaining 0.6 per cent in special gifts.

The mission congregation, which meets in a Grange hall, plans to start its first building soon on its tract next to a motel on U.S. Route 13 east of Dover.

WILMINGTON, DEL.—Good Shepherd Church, which hopes to move into its first building this fall, is trying to sell the house chapel in which it has worshiped for three years, and the pipe organ installed there.

From outside, the chapel looks like an ordinary ranch house. Inside, partitions were omitted and the floor specially strengthened to handle large gatherings. There are two prices—one "as is" and one $1,000 higher if the buyer wants partitions installed to make it a three-bedroom dwelling.

PENNSYLVANIA

Congregation Bought 17 Houses for School Site

By ERNEST J. HOH

LANCASTER—Two new church school buildings were dedicated in this area recently. Christ Church, Lancaster, the Rev. George H. De Frehn, pastor, dedicated its building during celebration of the 80th anniversary of the congregation. Speakers at special services were Rev. Raymond L. Fetter, president of the Lancaster Conference; the Rev. G. Martin Ruoss, former pastor; Rev. J. Robert Mayer, ministerial son of the congregation, the Rev. Luther D. Reed, president emeritus of the Philadelphia Theological Seminary, a son of the first pastor of the church, and the Rev. Alfred L. Long of Nazareth, former pastor.

The new building is the result of a long-range program by which the congregation purchased some 17 residential properties to make room for the Sunday school structure. The new building lends itself to a multiple service on Sundays as well as on weekdays.

Lutheran

CHURCH SUPPLY STORES

(United Lutheran Publication House)

2900 Queen Lane, Philadelphia 29, Pa.

22 W. Madison St. Chicago 2, Ill.
610 Wood St. Pittsburgh 22, Pa.

1233 Hampton St. Columbia 1, S. C.
805 Locust St. Des Moines 9, Iowa

3103 W. Sixth St. Los Angeles 5, Calif.
31 E. North Ave. Baltimore 2, Md.

32 N. Second St. Harrisburg, Pa.
237 King St. W. Kitchener, Ont., Canada

115 S. 13th St. Philadelphia 7, Pa.
17 Park Place New York 7, N. Y.

1317 S. 16th St. Milwaukee 4, Wis.
219 W. Sixth St. Austin 61, Texas

11 Arzuaga St. Rio Piedras, P. R.

Your denomination's official source for church and church school supplies and articles of Christian significance.

Order from the branch nearest you.

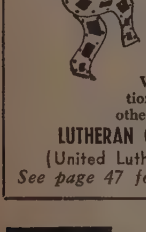
THE SECOND building is that of St. Paul's Church, Lititz, the Rev. James G. Shannon, pastor. This is the first of a series of buildings which eventually will include a new church edifice. The new location is not far from the old church which will continue to be used. The educational building is a large, well-appointed building representing the latest trends in Christian education methods.

This year St. Paul's Sunday school observed its 75th anniversary. The school was opened in 1886 with an enrollment of 56 and today numbers 986. Dr. Harry F. Baughman, president of Gettysburg Seminary, was the speaker at the dedication of this $350,000 building.

VACATION church schools, usually conducted during the first two weeks following

PA.: LANCASTER . . .
the closing of the public schools, have been scheduled this year for a similar length of time in July and August. Several schools experimented with evening classes and reported success.

A NEW $800,000 health and welfare center was dedicated recently in Lancaster. The Lutheran Churches and many Lutheran leaders have taken an active part in this venture to render better service to the needy of the community.



"Vision of Isaiah," 49 frame, sound-color filmstrip, for use on August 27, Junior Department, Christian Growth Series. (VSD705R) $7.50

Write for Audio-Visual correlation list, giving suggestions for other Sunday school departments.

LUTHERAN CHURCH SUPPLY STORES
(United Lutheran Publication House)
See page 47 for nearest branch address

VESTMENTS
CLERGY CHOIR

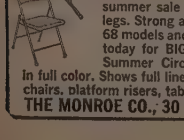
Quality materials and precise craftsmanship in our own tailoring shop make our Cassocks, Surplices and Cottas outstanding.

For FREE catalog 113E giving information on Vestments, Paraments, Church Furniture, Altar Brass, Communion Ware, write to Dept. L

ECCLESIASTICAL ARTS
2900 QUEEN LANE
PHILADELPHIA 29, PA.

1961 SUMMER SALE

MONROE FOLDING PEDESTAL TABLES



Churches, Schools, Clubs, etc. — attention! Famous MONROE Folding Tables at our factory summer sale savings. Automatic lock on legs. Strong and durable — easy seating. 68 models and sizes to choose from. Write today for BIG NEW CATALOG and 1961 Summer Circular. Beautifully illustrated in full color. Shows full line of MONROE folding tables, chairs, platform risers, table & chair trucks, partitions.

THE MONROE CO., 30 Church St., Colfax, Iowa

DECEASED

MRS. KATHERINE FERGUSON MOREHEAD, 91, who held prominent positions in the Women's Missionary Society of the ULCA, died July 7 at Salem, Va.

Mrs. Morehead, a native of Salem, was the widow of Wythe F. Morehead, a Roanoke College professor. She studied at Roanoke and at European universities, and from 1915 to 1921 was a teacher at Elizabeth College, a school for girls in Salem.

She was the first president of the Women's Missionary Conference of the former United Synod South and also a president of the Southwest Virginia Synodical Society.

In 1918 she was elected recording secretary of the Women's Missionary Society of the newly merged ULCA. She then served a term as vice president and from 1926 to 1930 was president.

From 1931 until 1945 she was secretary of the educational division of the Women's Missionary Society.

Susquehanna University honored her with a Doctor of Literature degree in 1938.

Mrs. Morehead is survived by two sons, F. F. Morehead, Westchester, Pa., and Chalmers Morehead, Montclair, N. J.; two brothers, Chalmers Ferguson, Salem, and Frank Ferguson, Temple City, Calif.; one sister, Janet Ferguson, Salem; three grandchildren, and four great-grandchildren.

Funeral service was conducted at College Church, Salem, July 9 by Dr. M. L. Minnick. Burial was at East Hill Cemetery, Salem.

THE REV. ALFORD J. NAUS, 60, pastor of the Church of the Saviour, Trenton, New Jersey, was killed in Stockholm, Sweden, on July 14 when struck by a sightseeing bus. The bus backed into him while he was photographing Stockholm's City Hall.

Pastor Naus was a graduate of Gettysburg

College and Seminary. Ordained by the Pittsburgh Synod, he served for 30 years as pastor of Temple Church, Pennsauken. Since 1955 he has been pastor of the Trenton congregation. He was long active in publicity and promotional work for United Lutheran Church and synodical agencies. He organized and directed the Audio-Visual service of the New Jersey Synod and was editor of the synod's monthly news bulletin. As a member of the ULC Publicity Committee, he in 1940 compiled and issued the book *West of the Mississippi* in connection with the church's convention at Omaha.

Pastor and Mrs. Naus undertook the European trip this summer after she had won it as an award in a national contest for high school teachers. They had intended to return to the U.S. on Aug. 23.

Surviving are his wife, Josephine; a son and a daughter. Funeral arrangements were delayed pending release of the body by the Swedish Government, but services were expected to be held in late July with interment in Pennsauken.

THE REV. WILLIAM C. J. WEIDT, 61, pastor of Argusville-Leesville parish, Sharon Springs, N. Y., died July 5, at Albany Medical Center Hospital. Born at Mt. Kisco, N. Y., he graduated from Cornell University and Mt. Airy Seminary. He was ordained by the Synod of New York and New England in 1925 and called to the Church of the Good Shepherd in Mt. Vernon, N. Y., where he served from 1925 to 1954.

From 1954-1958 he was New York State Area Refugee Service director, and then public relations director for International Social Service in Seoul, Korea.

Pastor Weidt served for 18 years as New York Synod Chairman of publicity. He also served as president of the Mt. Vernon Council of Churches.

He is survived by his wife, née Bew Patten, and four children: William C. J. Weidt III, Dewster, N. Y., Mrs. James E. Keisler, Baton Rouge, La.; Mrs. Erwin G. Suechting, Morrison, Ill.; and Lt. (j.g.) Bew Patten Weidt II, NC, USNR, Portsmouth, Va.

The funeral was in Zion Church, Cobleskill, N. Y., conducted by the Rev. Eugene Umberger, the Rev. Dr. Albert P. Schilke, and the Rev. Theodore Hammer.

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century... Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 20 70 Pearl St., Brookline 46, Mass.

CLERGY—FACULTY and FAMILY PLAN
THE WARWICK, deluxe hotel, 6th Avenue & 54th Street, New York, offers pastors and college faculty members and their families a special rate of $5 a night per person, children under 14 free, for NYC summer festival July through September 18. You will have large airconditioned room equipped with TV and radio. Deluxe meals at sensible prices. Midtown location near Church House, churches, theaters, shopping, transportation. Managed by Erwin H. Schlicht, Lutheran layman. CIrcle 7-2700. Teletype 1-3014. Where many Lutheran boards, committees, and LLM meet.

OUT-OF-PRINT BOOKS
Name the book—we'll find it for you! No matter how old or long out-of-print. Fiction, nonfiction. All authors, all subjects. Free search—courteous service, no obligation on your part. Write Books-On-File, Dept. LUTH, Union City, New Jersey.

"8 MISTAKES PARENTS MAKE"
Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1498, Pleasant Hill, Ohio.

AGENTS WANTED
Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1961 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 61, Ferndale, Michigan.

IN CONCLUSION

WHEN YOU GET talking candidly with a group of Lutheran laymen about what gives life meaning, you find they share a rather clear-cut opinion. A man should treat his family decently, be honest in his work, serve vigorously in the church, and maybe put in a term as leader of a Boy Scout troop.

These men, you are convinced, are really working hard along these lines, and are responsible, mature, decent individuals. They are quietly satisfied.

Then you try to discuss with them the central idea of the Reformation—that nobody can accomplish anything of value by his own efforts, that our best work is infected with pride and self-will. We are, as Luther described us, "lost and condemned creatures" until we discover God has come out to meet us in our darkness.

He accepts us, loves us in our shabby imperfection. As we learn to trust the God who makes himself known to us in our Lord Jesus Christ, we cut loose from self-trust, self-will, and live by the strength he gives us.

At this point I'm always interrupted by some man in the group who tells me I'm too pessimistic about human nature.

This way of thinking was clearly shown by an elaborate questionnaire recently circulated among the youth of the American Lutheran Church. These were the best, most responsible young people of that church, and three-fourths of them stated as their basic belief that "the way to be justified before God is to try sincerely to live a good life."

I HAD this information in mind when reading an odd little article in the July *Atlantic Monthly* by O. Hobart Mowrer on "Psychiatry and Religion." He thinks they had the right idea in the Middle Ages when they thought of God keeping a big account book for every man, with good things a man does on one side, bad things on the other. "Salvation or damnation depended," says Prof. Mowrer, "on the number and magnitude of the entries on the two sides of this fateful ledger."

Prof. Mowrer dismisses Luther's central conviction about man and God as "a preposterous piece of medieval sophistry," and into the same dustbin he tosses Sigmund Freud and psychoanalysis. Freud by a secular-scientific style of reasoning came to a conclusion much like Luther's. We can't really control our behavior by the best efforts of our conscious minds. Deep in our personalities are hidden forces more powerful than any determination to lead useful lives.

We are good because we are saved. That's Luther. We are not saved because we are good.

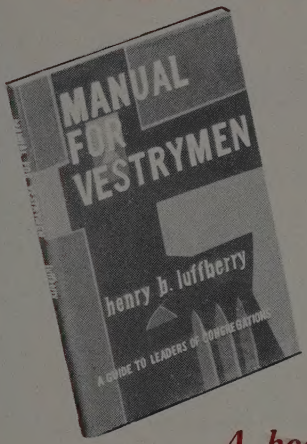
THIS IS NOT merely a squabble among professors. The rock-bottom question of our time is whether our lives have any meaning. The sharp instruments of science have cleared away so much of the mystery of life that many find it difficult to imagine some small corner of the universe where God may still exist.

Trust in ourselves and in the good we do is a religion without God. It works smoothly for normal people under normal circumstances. But it won't work for exceptional people under normal circumstances, or normal people under exceptional circumstances.

In view of the complicated situation in which we are all living, it might be helpful to get out the *Catechism* by Martin Luther which we studied in confirmation class, and check up on what it tries to teach us.

—ELSON RUFF

• • • *for church councilmen*



MANUAL FOR VESTRYMEN

by Henry B Luffberry

A book about you • • •

your congregation • • • your problems

Includes a section on parliamentary procedure.

This book deals in an interesting style with the duties of a councilman and his challenges and opportunities. Full of potent discussion material, it is an excellent study book for use in the discussion period at the monthly Council meeting.

Manual for Vestrymen provides a much needed introduction to the responsibilities of the council for new members, and helps them become effective in their duties. It also serves as a means of re-evaluation for the veteran councilman.

112 pages **5 x 7½″** **paper cover**

about the author

Graduate of University of Pennsylvania and Lutheran Theological Seminary, Philadelphia, he is well-known as a radio and television preacher. He is now pastor of St. Paul's Lutheran Church, Washington, D. C.

$1.50

LUTHERAN CHURCH SUPPLY STORES

32 N. Second St. Harrisburg, Pa. | 22 W. Madison St. Chicago 2, Ill. | 610 Wood St. Pittsburgh 22, Pa. | 17 Park Place New York 7, N. Y. | 31 E. North Ave. Baltimore 2, Md.

237 King St. W. Kitchener, Ont., Canada | 1233 Hampton St. Columbia 1, S. C. | 805 Locust St. Des Moines 9, Iowa | 219 W. Sixth St. Austin 61, Texas | 11 Arzuaga St. Rio Piedras, P. R.

3103 W. Sixth St. Los Angeles 5, Calif. | 115 S. 13th St. Philadelphia 7, Pa. | 2900 Queen Lane Philadelphia 29, Pa. | 1317 S. 16th St. Milwaukee 4, Wis.

THE LIBRARY
PACIFIC LUTHERAN SEM
2750 MARIN AVE
BERKELEY 3 CALIF
FREE

Add the Beauty of Chimes to your Service with the Schulmerich

ChimeAtron

- **15 Minute Installation**
- **Fits all Organs**
- **Complete 25-note Range**
- **Independent Keyboard**

Ideal as a memorial or other g
the ChimeAtron may be install
in minutes, with no connection
organ wiring necessary, at abo
half the cost of conventio
chimes. Performance actually e
cells conventional chimes. T
electronic instrument produ
clean harmonies, in-tune pe
formance with the organ,
natural silencing of tone.

Several versatile models are available. Pictured
is the Universal ChimeAtron, which can be mo
on the back of the organ or in the loft. The key
is connected to the instrument by a 12-foot pl
covered cable.

Priced from $474

For complete information write or phone:

LUTHERAN CHURCH SUPPLY STORES

(United Lutheran Publication House)

See Page 47 for address of nearest branch